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Religious Communications.

SKETCHES OF THE REFORMATION, NO. XV.

BISHOP RIDLEY.

(Continued from p. 396.)

THERE are now extant no regular treatises of Ridley's on religious subjects, excepting those which respect the superstitions of popery. Many of his letters, however, together with his lamentation for the change of religion in England, have been preserved by Fox, and from these I propose to transcribe a few passages as illustrative of the spirit and views of this venerable Father and Martyr of the English Church.

In writing "to the brethren remaining in captivity of the flesh, and dispersed abroad in sundry prisons, but knit together in unity of spirit and holy religion in the bowels of the Lord Jesus," he thus expresses himself, "Grace, peace, and mercy be multiplied among you." "Blessed be God the Father of our Lord Jesus Christ, which hath given unto you a manly courage, and hath so strengthened you in the inward man, by the power of the Spirit, that you can condemn as well all the terrors, as also the vain flatterings and allurements of the world, esteeming them as vanities, mere trifles, and things of nought: who hath also wrought, planted, and surely established in your hearts so steadfast a faith and love of the Lord Jesus Christ, joined with such constancy, that by no engines of Antichrist, be they ever so terrible or plausible, ye will suffer any other Christ to be forced upon you besides him whom the prophets have

spoken of before, the Apostles have preached, the holy martyrs of God have confessed and testified with the effusion of their blood. In this faith stand ye fast my brethren." "Our Saviour warned us beforehand that such should come as would point unto the world another Christ, and would set him forth with so many subtil practices, that even the very *elect*, (if it were possible) should thereby be deceived. But continue ye faithful and constant, be of good comfort, and remember that our grand Captain hath overcome the world; for he that is in us is stronger than he that is in the world, and the Lord promiseth unto us, that for the *elect's* sake the days of wickedness shall be shortened." "We never had a better or more just cause either to condemn our life or shed our blood. It is not any ceremony for which we contend, but it toucheth the very substance of our whole religion, yea, even Christ himself. Shall we, either can we receive and acknowledge any other Christ instead of him, who is alone the everlasting Son of the everlasting Father, and is the brightness of the glory, and a lively image of the substance of the Father, in whom only dwelleth corporally the fullness of the godhead, who is the only way, the truth, and the life? Let such horrible wickedness be far from us. For unto us there is but one God, which is the Father, of whom are

all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him: *this is life eternal, that they know thee the only true God, and whom thou hast sent, Jesus Christ.*" Speaking of their persecutors, he adds, in the genuine spirit of his Master, "Let us pray therefore unto God, that he would drive out of their hearts this darkness of errors, and make the light of his truth to shine unto them, that they acknowledging their blindness, may with all humble repentance be converted unto the Lord, and together with us confess him to be the only true God, which is the Father of light, and his only Son Jesus Christ, worshipping him in spirit and verity. Amen. The spirit of our Lord Jesus Christ comfort your hearts in the love of God and patience of Christ. Amen." Fox's Acts, &c. Vol. iii. p. 371, ed. 1684.

Bradford, while in confinement, was induced to write a treatise on the subject of predestination, which he sent to Oxford, that it might undergo the revision of Cranmer, Ridley, and Latimer. In the letter which accompanied it, he observes, that all the prisoners with him, among whom were Bishops Farrar and Hooper, together with Taylor, Philpot, Crome, Rogers, Saunders, and Coverdale, had read it, and that they agreed with him in sentiment. "The matter," he adds, "may be thought not so necessary as I seem to make it. But yet if ye knew the great evil that is like hereafter to come to posterity by these men, surely then you could not but be willing to put hereto your helping hands. The which thing that I might more occasion you to perceive, I have sent you here a writing of Harry Hart's own hand, whereby you may see how Christ's glory and grace are like to lose much light, if your former flock be not helped by them who love God, and are able to prove that *all good is to be attributed only and wholly to God's grace and mercy in Christ, without other respect of worthi-*

ness than Christ's merits. The effects of salvation they so mingle and confound with the cause, that if it be not seen to, more hurt will come by them than ever came by the Papists."—"In free-will they are plain Papists, yea Pelagians."—"They utterly condemn all learning. As to the chief captains therefore of Christ's Church, here I complain of it to you; as I must complain of you unto God in the last day, if ye will not, as ye can, help something that the truth of this doctrine may remain to posterity." To this letter an answer is extant which was written by Ridley, in which he gives it as his opinion that the heresies noticed by Bradford were not likely to have any extensively mischievous effect, at least when compared with popery, that "universal plague which is fostered by wit, worldly policy, multitude of people, &c." He expresses, however, his willingness to *help*, as Bradford had exhorted him, adding, "O Lord, what is else in this world that we should now list to do."—"Know you," he observes, "that concerning the matter you mean (that is God's election and predestination) I have in Latin drawn out the places of the Scriptures, and upon the same have noted what I can for the time. Sir, in these matters I am so fearful, that I dare not speak further, yea almost none otherwise than the very text doth, as it were, lead me by the hand *." Ridley's Life of Ridley, p. 550—553. We see in this paragraph the same caution which dictated the 17th article. It is greatly to be regretted, that the treatise which is here alluded to should have been lost. Had

* In another letter to Bradford, Ridley remarks as follows:—"To your request, and Austin's" (viz. Augustin Bernher, Latimer's servant, through whom the correspondence between them was maintained, and who had seconded Bradford's request, that he would answer Harry Hart) and Austin's "earnest demand, I have answered him (Harry Hart) in a brief letter." Ridley's Life of Ridley, p. 560.

it been preserved, we should have been able to ascertain, beyond the possibility of question, the precise object which one at least of those who were principally concerned in framing the thirty-nine articles had in view, when he drew up or concurred in the seventeenth.

In a letter to Grindal, afterwards Archbishop of Canterbury, but then an exile for the truth's sake, Ridley thus writes: "The Lord be merciful, and for Christ's sake pardon us our old unkindness and unthankfulness."—"We pastors, many of us, were too cold, and bore too much (alas) with the wicked world. Our magistrates did abuse to their own worldly gain both God's Gospel, and the ministers of the same. The people in many places was wayward and unkind. Thus of every side we have provoked God's wrath to fall upon us: but blessed might he be that hath not suffered *his* to continue in those ways which so wholly have displeased his Sacred Majesty, but hath awaked them by the fatherly correction of his own Son's cross, unto his glory and our endless salvation, through Jesus Christ our Lord. My daily prayer is (as God doth know)" "that God our eternal Father, for our Saviour Christ's sake, will daily increase in you the gracious gift of his heavenly Spirit to the true setting forth of his glory and of his Gospel, and make you to agree brotherly in the truth of the same; that there arise no root of bitterness among you that may infect that good seed which God hath sown in your hearts already, and finally that your life may be so pure and so honest, according to the rule of God's word, and according to that vocation whereunto we are called by the Gospel of Christ our Saviour, that the honesty and purity of the same may provoke all that see or know it, to the love of your doctrine, and to love you for your honesty and virtue's sake, and so both in brotherly unity of your true doctrine, and also in the godly virtue

of your honest life, to glorify our Father which is in Heaven." Fox's Acts, &c. Vol. iii. p. 374.

In Ridley's "last farewell to all his true and faithful friends in God;" are many passages which I would gladly extract, if I were not afraid of encroaching too much on the space allotted to correspondents. The whole is highly edifying, as one or two quotations will shew. "I warn you all, my beloved kinsfolk and countrymen, that ye be not amazed or astonished at the kind of my departure and dissolution: for I ensure you, I think it the most honour that ever I was called unto in all my life: and therefore I thank my Lord God heartily for it, that it hath pleased him to call me of his great mercy unto this high honour, to suffer death willingly for his sake and his cause."—"And to have a heart willing to abide and stand in God's cause, and in Christ's quarrel even unto death, I ensure thee is an inestimable and an honourable gift of God, given only to the true elect, and dearly beloved children of God, and inheritors of the kingdom of heaven. For the holy Apostle, and also martyr in Christ's cause, St. Peter, saith, if ye suffer rebuke in the name of Christ, that is, in Christ's cause, and for his truth's sake, then are ye happy and blessed, for the glory of the Spirit of God resteth upon you."—"Wherefore all ye that be my true lovers and friends, rejoice and rejoice with me again, and render with me hearty thanks to God our heavenly Father, that for his Son's sake my Saviour and Redeemer Christ, he hath vouchsafed to call me, being else without his gracious goodness, in myself but a sinful and vile wretch; to call me I say unto this high dignity of his true prophets, of his faithful apostles, and of his holy, elect, and chosen martyrs; that is, to die and to spend this temporal life in the defence and maintenance of his eternal and everlasting truth." Fox's Acts, &c. Vol. iii. p. 432.

Again. "Ye have rather cause

to rejoice (if ye love me indeed) for that it hath pleased God to call me to a greater honour and dignity than ever I did enjoy before, either in Rochester, or in the see of London, or ever should have had in the see of Durham, whereunto I was last of all elected and named: yea I count it greater honour before God indeed to die in his cause (whereof I nothing doubt) than is any earthly or temporal promotion or honour that can be given to a man in this world. And who is he that knoweth the cause to be God's, to be Christ's quarrel, and of his Gospel; to be the common weal of all the elect and chosen of God, of all the inheritors of the kingdom of heaven. Who is he, I say, that knoweth this assuredly by God's word, and the testimony of his own conscience (as I through the infinite goodness of God, not of myself, but by his grace, acknowledge myself to do) who is he, I say, that knoweth this, and both loveth and feareth God in deed and in truth, loveth and believeth his master Christ, and his blessed Gospel, loveth his brotherhood the chosen children of God, and also longeth for everlasting life: who is he, I say again, that would not or cannot find in his heart in this cause to be content to die? I trust in my Lord God, the God of mercies, and the father of all comfort through Jesus Christ our Lord, that he who hath put this mind, will, and affection by his Holy Spirit in my heart, to stand against the face of the enemy in his cause, and to chuse rather the loss of all my worldly substance, yea and of my life too, than to deny his known truth; that he will comfort me, aid me, and strengthen me evermore even unto the end, and to the yielding up of my spirit and soul into his holy hands through Jesus Christ our Lord, Amen. Fox's Acts, &c. Vol. iii. p. 434.

It may be acceptable to many of your readers, to see what was the mature, the dying, opinion which Ridley entertained of the Church

of England. "This Church," he says, "hath of late, of the infinite goodness and abundant grace of Almighty God, great substance, great riches of heavenly treasure, great plenty of God's true sincere word, the true and wholesome administration of Christ's holy sacraments, the whole profession of Christ's religion truly and plainly set forth in baptism, the plain declaration and understanding of the same taught in the Holy Catechism to have been learned of all true Christians. The Church had also a true and sincere form and manner of the Lord's Supper, wherein, according to Jesus Christ's own ordinance, and holy institution, Christ's commandments were executed and done."—"All this was done openly in the vulgar tongue, so that every thing might be most easily heard and plainly understood of all the people, to God's high glory, and the edification of the whole Church. This Church had of late the whole divine service, all common and public prayers ordained to be said and heard in the common congregation, not only framed and fashioned to the true vein of Holy Scripture, but also set forth, according to the commandment of the Lord and St. Paul's doctrine, for the people's edification, in the vulgar tongue. It had also holy and wholesome homilies in commendation of the principal virtues, which are commended in Scripture, and likewise other homilies against the most pernicious and capital vices that use (alas) to reign in this realm of England. This Church had, in matters of controversy, articles so penned and framed after the Holy Scriptures, and grounded upon the true understanding of God's word, that in short time if they had been universally received, they should have been able to have set in Christ's true religion, and to have expelled many false errors and heresies, wherewith this Church, alas, was almost overcome." Fox's Acts, Vol. iii. p. 432.

In the extracts which I have

given from the letters of Ridley, the reader will perceive that there are no particular points of Christian doctrine which are systematically discussed by that venerable prelate; and yet almost every fundamental and peculiar truth of Christianity is incidentally shewn to have lain very near his heart. His own corruption he feelingly acknowledges; "in myself," he says, "I am but a sinful and vile wretch." Salvation he ascribes wholly to the grace of God in Christ, and sanctification to the power of the Holy Spirit. He refers every spiritual gift immediately to God as its author, and represents it as bestowed only for Christ our Redeemer's sake. In short, Christ is "the sun of his system."

Observe likewise the end which this eminent saint seems to have kept uniformly in his view, viz. the glory of God. Observe also the means whereby he proposed to pursue that end:—mark his patience in suffering, his joy in tribulation, his steadfast faith and love of the Lord Jesus:—see him parting gladly with all, even with life, for his sake; freely forgiving his bitterest enemies, and praying for them that they might be converted and live; fearlessly confessing Christ, and maintaining his truth in the face of torture and death; labouring cheerfully and unweariedly to promote his cause even in the gloom of a prison; anxiously watching over the spiritual interests of Christ's flock, and recommending to all around him the blessed Gospel of their salvation:—behold in him a meekness which nothing can provoke; a zeal which nothing can damp; an humility which abases him in the dust before God, joined to a wonderful elevation of mind which raises him far above the world; a heavenly wisdom, which enables him to find sources of thankfulness and grounds of praise even in his sharpest trials; a charity which triumphs over all the indignities, the cruelty, the persecution, which he is called

to endure!—Who can contemplate such a character, and not admit that he was a transcript, (a transcript faint indeed, when compared with the bright original, yet at the same time distinctly legible,) of him who endured the cross, and despised the shame for our sakes? This is Christianity embodied: the spirit, the dispositions, the temper, the holy nature, the holy practice of Christ Jesus. While it puts to shame the defective measure of our attainments, let it animate and encourage us to follow him as he followed Christ.

Nothing is more remarkable in the character of Ridley, than the unvarying and tranquil tenor of his religious course. We meet in him with no ecstatic fervours, no complaints of spiritual melancholy and depression. He seems to have enjoyed an unruffled calm and serenity of mind. How different the religion of Ridley, and we may add of many of his brother martyrs, from that idea which a person would form of Christianity from the perusal of some modern periodical works, and of many of the lives and obituaries of religious persons which have made their appearance during the last fifty years. From these he would be led to conclude, that the natural effect and tendency of religion was, not to produce peace and tranquillity, but to produce passion, and turbulence, and agitation; elevating its possessors at one time to unnatural raptures, and sinking them at another into the depth of melancholy and dejection. What can have occasioned this striking difference in the case of persons, who, it must be allowed, believe the same truths, and admit the same rules of conduct, and the same standard of excellence? I will not venture to attempt a full explanation of this phenomenon, but will briefly point to what I apprehend to be one cause of it. Ridley, then, as it appears to me, had none of that morbid solicitude for what may be called frames and feelings, which so distinguishes

the experience of many modern religionists. The great object of Ridley's solicitude was to perform his duties aright (comprehending, as we always ought to do, under the idea of duties, *every temper and practice which God hath enjoined*); and the enjoyments of religion, by the gracious appointment of the Almighty, who thus, even in this life, rewards his faithful servants, followed of course. The case is too much reversed in the present day. The enjoyments of religion are by too many made the direct and immediate object of their pursuit, and their minds, in consequence of this, are unnaturally stimulated with a view to emotion; while perhaps the duties of religion, if not wholly overlooked, occupy but a secondary share of their attention. Such a course, however, can hardly be expected to produce peace and tranquillity of mind; on the contrary, it must almost necessarily tend to disquiet and perturbation. The only path which leads to true and lasting enjoyment, to the attainment of that sunshine of the soul which is reflected from every letter of Ridley's, is that which Ridley pursued, I mean the path of God's commandments. He adhered in faithfulness to his God; leaving it to Him to bestow such measures of enjoyment as He saw meet: and his God was with him, supporting, cheering, and comforting him, bestowing on him abundant peace and consolation, and filling him with joy unspeakable, and full of glory.

But a question still remains, which many of your readers will be disposed to ask, perhaps with some anxiety for its solution. Was Ridley a Calvinist or not? To this I can only reply, that in such of his writings as are extant, I have not been able to discover any thing which can be considered as clearly deciding this question. If a Calvinist, he was most certainly a moderate one, and must have viewed the peculiarities of Calvinism as comparatively unimportant. In this re-

spect he may afford a useful lesson to those Calvinists who claim to have him on their side. If, however, he is to be considered (as some vehemently affirm) as an Anti-calvinist, then let his example teach those who thus regard him a lesson of candour and charity. Whether he were a Calvinist or not, I will not pretend to say; but this I may say, that in the number of his dearest and most esteemed friends, were many of whose Calvinism there are the plainest and most satisfactory proofs—whom he regarded as among the excellent of the earth, and the best friends of the Church of England. Let those then, who profess to look to the opinions of Ridley as the criterion for ascertaining the sentiments which that Church intended to inculcate, imitate him in this particular, and be willing to give the right hand of fellowship to all, whatever be their views respecting the mysterious subject of predestination, who prove by their life and conversation, that they love the Lord Jesus in sincerity.

Q.

To the Editor of the Christian Observer.

THE difficulty of your correspondent C. O. T. respecting the Era Anno Domini, is one which has perplexed many readers; and, I fear, will never be perfectly solved. But it is some satisfaction to know all that can be known on any subject, although that knowledge may amount to nothing more than a conviction, that nothing concerning it is to be known. This, however, is not altogether the case with respect to the chronological difficulty proposed by your correspondent. That the common era is erroneous, is proved through the medium of the time of the death of Herod the Great. All the dates in Josephus, which are many, assign this event to either the year of Rome 750, or 751, and immediately before a passover, in whichsoever of these years it happened.

It is very difficult in chronological notations to avoid the difference of a single year, either by confounding years current with years complete, or from some other cause. There is reason, however, to give the preference to A. U. 750, which makes the death of Herod three years and three quarters before the ordinary era. By the evangelic history, it is plain, that our Saviour was born before the death of this monarch. An additional question is, how long before. The only answer to this is, that, in all probability, the command to massacre the children in Bethlehem was but a short time previous to the death of Herod; and then a further short allowance must be made for the age to which that command limited the massacre. Hence most chronologers have fixed upon four years before the common era, as the real one of the nativity. There is in Lardner's Works an appendix concerning the time of Herod's death, vol. i. pp. 423—428, which will give C. O. T. most of the information he wishes for. He may find a more minute account of the manner in which the present era was introduced into Christendom in Spanheim's *Chronologia Sacra*, Part ii. c. xvi. It was long before the use of it became general among Christians. The chronology found in our Bibles is that of Bishop Lloyd, who was the author of the chronological tables extant in the larger Bibles. Prideaux's is the same. If your correspondent will examine what is written by this historian in explanation of the celebrated prophecy of Daniel, ch. ix. 24—27 *, he will see the ground upon which his opinion of the duration of the Baptist's and Christ's ministry is founded. It is scarcely necessary to observe, how conjectural and insufficient that ground is. The question concerning the duration of our

Saviour's ministry was agitated with considerable ability in a controversy between Dr. Priestley and Archbishop Newcome. The probability inclines to the common opinion, which makes it extend through three years and a half: but it is difficult to feel positive on the subject. The question would be of more importance, if there were any prospect of its being brought to a certain result. Mr. Marsh, in his *Annotations on Michaelis's work*, lately translated by him, Vol. iii. Part ii. pp. 56—67, has given a comprehensive, but by no means a fair view of the subject of debate. It is superfluous to observe, that Dr. Priestley, in supporting his hypothesis, avails himself of divers transpositions, various readings, and conjectural emendations of the sacred text.

July 29.

M. J.

To the Editor of the Christian Observer.

Objections have been frequently made to pre-conceived forms of prayer. They have been represented as impediments to true devotion in public worship; as improper restraints upon those who are endued with the gift of prayer; and as proofs of a low state of religion in those who use them as helps to devotion in their seasons of retirement.

An inquiry into the validity of these objections will involve in it several important practical considerations. It will lead us to consider,

1. What is the nature of prayer.
2. What association subsists in the human mind between the affections of the heart, and the words in which those affections are expressed.
3. What assistance we are taught by the word of God to expect in the discharge of this duty.
4. What examples the Scriptures afford us of forms of prayer.

* See *Connection*, Part i. book v. under the year before Christ, 433.

5. What may be collected on this subject from the experience of devout persons.

1. Prayer is the expression of our desires and affections towards God ; whether in *confession* of our sins, in *supplication* for the blessings which we need, in *thanksgiving* for mercies received, or in *intercession* for others.

He who searches the heart is perfectly acquainted with all our desires and affections. The manner in which they are expressed is of no consequence in his sight ; but in acts of social worship our expressions are of great consequence, and in our most retired devotions they are not totally without effect upon our own minds.

Whether forms of prayer are helps, or hindrances to private devotion, is so much a question of experience, that the solution of it, as far as it regards our own conduct, might with propriety be submitted to the determination of every sedate and devout Christian. Our conduct in this respect ought to be such, as upon experience we find to be most conducive to the suppression of our wanderings, and the maintenance of a true spirit of prayer.

The Scriptures represent that prayer which is acceptable to God in a variety of figurative terms, expressive of earnest desire, and strong affection. It is called, *pouring out the complaint, pouring out the heart, and pouring out the soul* to God, &c. And as our Blessed Redeemer, who was a pattern of righteousness, in the days of his flesh, offered up prayers and supplications with strong crying and tears, we should aspire after such a holy temper in the practice of this important duty, and estimate every external circumstance in proportion to the assistance which our minds receive from it in this holy and delightful exercise. We should never forget, that the most excellent form of prayer, or the most pathetic *extemporaneous* address, is nothing in

the sight of God, where the heart does not pour forth its devout affections. The more we are impressed with a sense of these important truths, the less shall we be inclined to despise any mode of addressing our Maker, which a pious mind may find helpful to devotion.

2. As all acceptable prayer must be the language of the heart, it may seem unnecessary to clothe our thoughts with words in our private devotions. But a due consideration of the nature of man will convince us, that words form an important, though not an essential, part of prayer. There is such an association between our thoughts, and the language in which they are usually expressed, that we may be said to think in words. Every considerate person must be sensible, that our affections are often excited, or rendered more vehement, by the force of well adapted expressions. The most experimental writers on the subject of prayer have recommended the use of verbal addresses. It is natural, therefore, to suppose, that a judicious and pathetic form of prayer may often be an auxiliary to the devout Christian in his retired exercises. Expressions which have once powerfully affected our minds, are perhaps better calculated to re-kindle the same feelings, than other expressions which in sense may be equivalent. Every serious and attentive reader of the Scriptures may have experienced the truth of this observation. He feels an energy in many passages, which a different mode of expressing the same sentiments would not, perhaps, have produced. Upon this principle, an excellent form of prayer may prove a help to devotion. If we find this to be the case, let us not despise, but improve, that mental constitution with which God has created us. Let us avail ourselves of such associations as may prove handmaids to devotion.

3. To encourage our addresses to the throne of mercy, God hath

promised to pour out upon them that fear him the spirit of grace and supplication. This promise is fraught with great consolation to those who are conscious that they know not what they should pray for as they ought. They rejoice at the declaration, that *the Spirit helpeth our infirmities*. But in what manner is this help vouchsafed to us? The Spirit helpeth our infirmities in various ways; by enabling us to discover our wants, and by shewing us our weakness, sinfulness, and danger from temptation. A deep sense of these things must excite, in every serious mind, an earnest application to him whose grace is sufficient for us. The Spirit also helpeth our infirmities, by producing those holy desires and affections towards God and our Redeemer, which naturally lead the mind to the throne of grace. But the promise of a spirit of prayer does not imply, that the words in which we express our desires shall be the subject of inspiration. These desires are sometimes too vehement to be fully expressed by any words: *the Spirit maketh intercession for us with groanings which cannot be uttered*; that is, which language is unable to express. But supposing the very words of prayer to be inspired, it is not necessary that those words should be uttered as soon as they are conceived. A pious person may be as much inspired in writing, as in uttering, a prayer; and, therefore, forms of prayer argue no less inspiration than extemporaneous addresses.

They who find their minds elevated by psalms and hymns, and yet condemn forms of prayer, as beneath the spirituality of Christian worship, are inconsistent with themselves. For, what are psalms and hymns, but forms of prayer in verse? Surely none will argue, that forms of prayer are unsuitable to true devotion when in prose, but perfectly suitable when in verse. Yet such must be the reasoning of all who condemn forms of prayer, while they find hymns to be no

impediment to their devotion. Is the ear of the Almighty captivated by the jingle of our rhymes? But I forbear—hoping that this consideration may, in some degree, silence the clamour of an ill-directed censure; and shew the ingenuous reader how far want of caution may lead some well-meaning persons to urge, or receive, the weakest and most absurd arguments.

4. If we look into the Holy Scriptures, we shall find them abounding in the most pathetic forms of prayer on every head of devotion. We shall see the most affecting confessions of sin, in which that enemy of human happiness is represented in its native deformity. We shall be struck with the most earnest supplications for mercy, flowing from a heart impressed with the deepest penitence. We shall hear the glad voice of thanksgiving, loudly proclaiming the mercies of a gracious God; and be affected with the intercessions of the most exalted saints recorded in holy writ.

The Book of Psalms contains a series of devout forms, suited to every occasion in the Christian life. We cannot surely suppose, that the pious Christian would lose the end of his devotion, by adopting these, as occasion might require.

Our Saviour and his Apostles constantly attended the Jewish Synagogues, where the public worship, as the learned inform us, was conducted by a prescribed liturgy. John the Baptist seems to have given his disciples a form of prayer, which served not only the purposes of devotion, but constituted also a badge of their adherence to that eminent prophet. All this is implied in those words addressed to our Saviour by his disciples, *Lord, teach us to pray, as John also taught his disciples*, when the import of this request is explained by the answer which our Saviour returned. In answer to this request, the blessed Jesus gave us that most excellent form, commonly called the LORD'S PRAYER. This was designed, not only as a pattern for

our prayers, *After this manner pray ye*; but also as a form to be used in our devotional exercises, *When ye pray say—Our Father, &c.* It must, therefore, be highly unbecoming the disciple of our heavenly Master to treat such forms of prayer, as are composed on a scriptural model, in a light or contemptuous manner. Rather let us endeavour to frame our devotions aright, by studying the import of that form, while we use, or imitate it, in our addresses to the throne of grace.

It may be objected to the use of pre-conceived forms of prayer in public worship, that we have no intimation, that the apostles, and those ministers who were ordained by them, made use of such forms in their public ministration. To this it may be answered, that the disciples of Christ would undoubtedly be mindful of our Lord's injunction, so far as to use that form which he had taught them in compliance with their own request. Also the command which the Apostle gives, respecting psalms and hymns and spiritual songs, implies that these were used in the social worship of the first Christians: and these, as I have already observed, are in reality forms of prayer.

Hence we may conclude, that forms of prayer are not contrary to the nature of a truly spiritual worship of God in public. But the truth is, that we have no exact model of public worship prescribed, or related, in the New Testament. We know that the word of God was preached in the public assemblies; that prayers were offered up to God; and we have reason to believe that psalms and hymns were sung, as they certainly were by our Saviour and his disciples at the celebration of the passover. But in what order the public service was conducted, we know not. The account given of the public worship of the Corinthian Christians, 1 Cor. ch. xiv. is the most particular of any that I recollect; yet this seems to be mentioned chiefly with the view of correcting

it; and it consisted so much in the exercise of supernatural gifts, that it cannot in our days be imitated.

Of the office of baptism, we have no more than that it was to be performed *in the name of the Father, and of the Son, and of the Holy Ghost*. The Lord's supper we are forbidden to use as a common meal; and are commanded to take the bread and wine as the memorials of Christ's sufferings for us, thereby *showing forth the Lord's death till he come*. Farther regulations were undoubtedly made by the apostle Paul—the *rest will I set in order when I come*—but we are not informed in what those regulations consisted. In short, it is impossible for us to regulate, with certainty, our public worship after the model of the first Christians, since we know not the order observed in their religious assemblies. The substantial parts of public worship are clear; the rest is left to our prudence and discretion.

Whether the use of a liturgy, when all extraordinary gifts are withdrawn from the Church, be eligible, deserves a serious and temperate discussion. Amongst other considerations, it will be of importance to inquire, whether a liturgy, framed during the pure state of a Christian Church, where the worshippers are of the same nation, may not be the means of preserving a belief of the essential doctrines of Christianity; and whether, in fact, the liturgy of the Church of England has not produced in some measure this benefit. My present design is only to shew, that they mistake who represent forms of prayer as inconsistent with the spirituality of divine worship, and as manifesting a low state of religion in those who make use of them.

5. It would tend to throw farther light on this subject, if we could obtain a fair representation of the experience of pious Christians in their devout exercises, when using, and when rejecting, the assistance of forms of prayer. This information, however, it is difficult

to obtain. Education, habit, and opinion, create a leaning to one side or the other; so that it implies no want of sincerity in men to suppose their experience to be different. Were I to propose the example of the excellent Mr. Bonnell on one side, others might be found whose antipathy to forms had led them to a conduct different from his. It happens, however, that there is one instance upon record of a pious man, well acquainted with the nature of spiritual worship, who having forsaken the use of a public liturgy, had the honesty to confess, that it proved no hindrance to his devotion while he used it without prejudice. This evidence will be esteemed unexceptionable by all who reverence the character of Mr. Richard Baxter. In the account of his life, written by himself, he makes this remarkable confession. "Till this time I was satisfied in the matter of conformity. Whilst I was young, I had never been acquainted with any that were against it, or that questioned it. I had joined with the common-prayer with as hearty fervency, as afterwards I did with other prayers; as long as I had no prejudice against it, I had no stop in my devotion from any of its imperfections." *Baxter's Life*, fol. ed. p. 13.

This declaration deserves to be attentively considered. Mr. Baxter declares, that the fervour of his devotion was in no wise lessened by the forms prescribed in the liturgy; but that it was as hearty as when afterwards he made use of extemporaneous addresses. He acknowledges, that the imperfections of the liturgy (and what human composition is without imperfections) created no stop in his devotion. What then could make him afterwards prefer extemporaneous prayer in public worship? He contracted prejudices against the liturgy, and then its devotional excellencies vanished. It is hinted, that these prejudices were contracted by his acquaintance with some persons

who were against it. Let those who now slight this form of public worship ask themselves, whether prejudice, contracted by an acquaintance with its enemies, may not have warped their minds as it seems to have done that of Mr. Baxter.

Upon the whole, let us endeavour to cultivate a devotional spirit, in every thing by prayer, with thanksgiving, making our requests known unto God. Let us draw near to Him through our great Mediator and High Priest, trusting only in the merit of his atoning sacrifice and intercession. Let us *pray always with all prayer, and watch thereunto with all perseverance*. Let fervent and frequent ejaculations be mixed with the ordinary business of life. Let regular retirement at the appointed seasons of private devotion be observed and improved; neglecting no prudential help to check our wanderings, and excite our drowsy affections. And let us go to the house of God with delight, endeavouring to hold communion with the Father, and with his Son Jesus Christ. So shall our days pass on sweetly, and our souls be prepared for the fellowship of the blessed saints and angels in the kingdom of glory.

W. H.

To the Editor of the Christian Observer.

I SUBMIT to you a fact in which I fear many will feel themselves deeply interested.

The fact is this—that many persons, especially young persons, who have been religiously educated, who manifest the greatest reverence for religion, and appear to rest their hope of salvation only on the merit of our Saviour, as the grand medium of mercy, do yet enjoy few, if any, of the consolations of religion. A secret despondence seems to prey on their spirits: they dare not conclude that they are real Christians: they fear that there is something essential to that character which they do not possess. I

have often observed that they feel great difficulty on the subject of *love to God*, (certainly a grand feature in the Christian character) and because they cannot satisfy themselves on this head, they experience much distress of mind. Let it not be hence concluded that they are persons who indulge known iniquity, or live in the allowed neglect of commanded duty: they appear on the contrary to be universally conscientious:—they pray in secret; they examine themselves; they read the word; they attend public ordinances; and they have pleasure occasionally in these observances. Yet there is in general a gloom over their minds, though they seem to desire nothing so much as to be the cheerful followers of their Saviour.

This state of mind is exceedingly distressing, and I believe a very common case, which has often affected my mind, and excited my sympathy, and my poor efforts to obviate the distress attending it. I wish I could say it had been with more effect. If, Sir, you or any of your correspondents will enter into the consideration of this case, develop its causes, and point to its remedy, I am sure *many* will feel themselves deeply indebted to you.

I cannot, I dare not, Sir, in most of the cases to which I refer, suspect that *insincerity is at the bottom*. I have no grounds for such a suspicion. A deep sense of personal unworthiness, many unallowed defects in religious duties, a fear of wanting some essential part of the Christian character, seem to contribute much to their distress, which is *greatly* increased by the want of *holy joy and cheerfulness* in serving God. The religion of Jesus Christ is certainly designed to impart *happiness* to man, and is eminently calculated to *produce* it. For if it can inspire hope under a sense of sinfulness; if it furnishes balm to the wounded spirit, by providing pardon for the guilty, a way of access to our offended God, with assurance of ac-

ceptance for all those who return to him by his Son; if it provides strength for them who have no might; if it presents God to our view as a father, tenderly pitying our infirmities, ready to redress our grievances, and managing our mean affairs; and if it open prospects beyond death and the grave of the brightest kind:—if *this* I say be religion (and surely it is the religion of the Bible) then it becomes a question deserving the deepest attention of your correspondents: “Why are not those who appear in other respects to act under its influence made *happy* by it?”

Yours,

MINIMUS;

Minimus may find at page 529 of the present Number some remarks which may possibly assist him in solving the difficulty which he has proposed; we should be glad, however, to see it more fully discussed.

To the Editor of the Christian Observer.

AMONGST the many eminent divines of our Church whose names have been mentioned in different parts of your valuable publication, I do not remember to have observed that of the learned and excellent Dr. Whichcote. Permit me, Sir, to introduce it to the notice of your readers. I am well aware of the prejudice which many pious persons may be supposed to entertain against this author. But it is partly on this very account that I wish to make a few observations respecting his character and writings. I consider the Christian Observer as having rendered essential service to the religious world, by labouring to enlarge its views, and to raise its standard of taste and judgment upon subjects of religion and morals. This has been partly effected by the recommendation of authors whom the undistinguishing zeal of some well-meaning persons had proscribed as enemies to the cause

of evangelical truth ; or at least, as imperfect and dangerous guides in the pursuit of it. A more wise and liberal, and I will add, a more scriptural spirit, is, I trust, now beginning to prevail ; and the time is, I hope, arrived, when the works of many of our English divines, which have been generally discarded from the libraries of serious persons, will be read and valued as they deserve. Amongst this number, the writings of Dr. Whichcote claim a distinguished place. He has been generally considered as unfriendly to what are called *evangelical views* of religion. There is, no doubt, some ground for this opinion ; but it has, perhaps, been carried somewhat too far. Dr. Whichcote lived at a time, when learned and serious men were justly disgusted with the ignorance and hypocrisy which had too much prevailed amongst the Puritans ; and dreaded the antinomian licentiousness, which the erroneous tenets of some amongst them had introduced and encouraged. Hence, in common with some other truly excellent men, he laboured to establish *practical* views of Christianity ; and in so doing, he was probably led to insist less on doctrinal subjects than he might have thought necessary under different circumstances. His philosophical turn of mind, also, and his great learning, might have had an undue influence over his mind, and have somewhat corrupted him from the simplicity of Christ. This was, indeed, objected to him by one of his contemporaries, the very learned and pious Dr. Tuckney, in four letters*, which he addressed to Dr. Whichcote, relative to some points of his doctrine which he deemed erroneous. But,

* These letters afford a fine specimen of the views and the temper with which every theological controversy ought to be conducted. It would be well if the evident love of truth, and the candour and mutual respect which they manifest, were imitated by some angry disputants in the present day.

though many just exceptions may be made against some particular modes of expression, both in his sermons, and in his replies to Dr. Tuckney, it will appear, I think, to every candid reader, that Dr. Whichcote held all the fundamental truths of Scripture, and illustrated and enforced many of them with singular strength and originality. In proof of this, I beg leave to subjoin some extracts from three of his discourses on a very curious and important subject. The Sermons to which I refer are the fifth, sixth, and seventh, in the first volume of those published by Dr. Jeffery, and are thus entitled, "*The secret Blasting of Men.*" The text is Psalm xxxix. ver. 11. "When thou with rebukes doth correct man for iniquity, thou makest his beauty to consume away like a moth. Surely, every man is vanity. Selah."—"These words," observes Dr. Whichcote, "give an account of two things, which are the matter of the greatest wonder. 1. How it comes to pass there are so many and so great evils in the world. 2. How so many persons come to wither and fall away, and come to nothing in the world."

"This" last, says Dr. Whichcote, "is the *main point* of the words, and that which I mainly thought upon, when these words came first into my mind. When God takes a sinner in hand, and sets himself to reverse what the sinner hath unduly done, he fails and comes to nothing ; he cannot bear up against God." Without excluding outward judgment and calamities, Dr. Whichcote only takes notice of the words of the text, as to what *may pass immediately between God and the sinner in secret, and are not so visible to the by-standers, and that for these considerations*: Considering the Hebrew words used for rebukes to import such rebukes, and reproofs, as carry with them an argument of conviction, and self-condemnation: that is, when thou dost thus secretly call him to an account, thou makest *his beauty*, &c. Here is another word

to be considered. The effects and issues of these strokes do terminate upon things that are *most valuable, precious, and desirable*, by which a man doth prefer and esteem himself; such as his health and strength, his wealth, his friends, the use of his parts, his wit and his brain, his reason and understanding, his internal joy, mental satisfaction, and self-enjoyment: these come to nothing, when God rebukes; these *consume and melt away*, as the word signifies. The issue expressed by the verb, is no sudden, violent motion, but that which we call a *dying life*, or a *lingering death*, as it is used in Jos. v. 1. and Ps. cvii. 26. So when God comes to call a great sinner to an account, and to enquire of him, he is so far from giving any account, or making any apology, that he *melts away*, sinks under confusion, and falls under the charge of the Almighty. God can immediately, by his influence, fortify and encourage a man's mind; or else throw him down into discontent and frowardness. When God will, the hearts of men will serve them, and be more than themselves: and if God withdraws, they come to nothing. And indeed, that which is truly and strictly man's weal, or woe, depends upon that which passeth between God and a man's soul; the terms that are between God and a man's self. In speaking to this point, continues Dr. Whichcote, I shall consider two things. 1. *Whereby* chiefly God doth thus blast men. 2. *In what special cases* we may fear judgments of this sort. For the first, I shall give an account in six particulars.

1. These secret rebukes may lie in God's *suffering the foundation of nature to fail and sink*; so that men do not continue in the true use of reason and understanding—as in the case of Achitophel and Judas.

2. This may be brought to pass, by *disaffecting the minds of men toward worldly contentment and satisfaction*; so that the *subsidia vitæ*, the conveniencies and accommodations of

life are not relished; but prove sapless, without savour, or relish. This Solomon hath observed in his survey in the book of Ecclesiastes, Eccl. vi. 2. and iv. 8. And he concludes that it is the *blessing* of God upon a man when he can afford himself the free use of all that he calls his own: and his *judgment*, that he hath no true enjoyment of it.

3. This may be done by God's *inhibiting or suspending the virtues of several creatures*, which otherwise would be very proper to give a man diversion, or ease, or fitting supply. For, *nothing is any thing, any longer than God will have it*.

4. God may do this by *withdrawing his blessing* from man's endeavours; so that they become unprosperous, and the happy issues of providence are intercepted. This we have experience of, that many times things politicly contrived, and carried on with power, fail and miscarry and come to nothing: and this is because God is not there—Other times, you have things weakly managed, and unlikely instruments; and yet great success, and things fall out above expectation: no account to be given of this, but God's blessing and assistance. This is that which the wise man hath observed, that the race is not always to the swift, &c. but as himself observes, Eccl. ii. 26. "God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to keep up," by hard labour, and much pains taking; but he hath no joy in it; but he reserves it "to give to the man that is upright in his sight."

5. God can do this by *awakening the guilt* of the sinner upon his conscience; making that to sting and gall him, and then all the world is nothing. Where there is malignity and guilt upon the conscience, unre-moved by repentance; here God needs no more than to *hold a man to converse with himself*: and it is a marvel how this man stays in his

wits. A great offender being at ease, hath no better settlement, and security, than this, that he is in an hurry, and hath not yet leisure to bethink himself.

6. This may be done when men, through their own *fear, suspicion, and jealousy*, have certain foretastes of God's refusal and displeasure. There is no security to any man's peace or satisfaction in this life; or substantial self-enjoyment, but two ways. First, That he hath always retained his innocence (integrity.) The second is, that he is restored and recovered to his innocence, by his repentance, and God's pardon, in, and through the blood of Christ—And if a man hath not one of these two, he is insecure, and no man knows the condition he may be in, the next hour.

"In these six particulars," says Dr. Whichcote, "I have given you an account of these secret rebukes of God. This for the first point: the second is the case wherein there is *imminent danger* of such judgments as these; and I will give you six cases.

1. The case of *havocking conscience* by sinning against the light of our own proper judgment. A man cannot do himself greater wrong than by this *voluntary consenting to known iniquity*. This I account the true notion of sin; and this is that which separates between us, and our God. If a man once voluntarily consent to known sin, he parts with the truest friend (next to God) that he hath in the world, his conscience of right; that bosom friend, his only adviser and counsellor, which will keep a man company when he hath no company else; that will give him content and satisfaction in all conditions; that will give testimony to him, though he be slandered, calumniated, and though all the mischiefs in the world fall upon him. See 2 Cor. i. 12. "Our rejoicing is this, the testimony of our conscience."

2. The second case that I repre-

sent as dangerous, is the case of *hypocrisy*, dissimulation, and falsehood: and this is equal to the other.

3. The case of *shameless apostacy*, represented Heb. x. 26--28; where the sin is a wilful departure, and the sinner *doth despite to the Spirit of grace*—and he doth this knowingly, and considering what he doth. The danger is, there is no hope of recovery, because he hath taken his choice, and contracted senselessness of mind; and that he is in a condition without hope. Certainly *they who do worst by religion, shall fare the worst by irreligion*.

4. When *men take up with the world*, and leave God out, give themselves up to take delight and satisfaction in their worldly accommodations, and leave God out. This, though it be far short in malignity, of the other three, yet *this* hath in it the full spirit of irreligion; it is a high provocation of God.

5. There is the case of privilege and exemption from outward punishment. A man that is an evil doer, and a constant practiser of sin, hath cause to fear. If, through his power, or the advantage of the times, he is not in fear of any one's stroke, undoubtedly *that man* is more in danger in respect of God, and these internal strokes of God dispossessing him of what he hath. And, therefore, if any man knows he is deeply obnoxious to God, and yet prospers in the world, he hath great cause to fear that he shall hear from God, by *secret rebukes*, whereby he shall *melt away, and come to nothing*.

The sixth and last case, is that of *high spiritual advantages*; where there are powerful and effectual means, but through a contracted hardness, they prove altogether inoperative, and without effect. That was the aggravation of the sin of Capernaum, Chorazin, and Bethsaida, that they were *lifted up to heaven*; and they are threatened, to be *thrown down into hell*. And this is an observation: you never read of a sin that cannot be pardoned, till

you read of the extraordinary gift of the Holy Ghost. The case that is represented, Isaiah vi. 9, 10, all the desperate cases refer to. Every one of the four Evangelists relates that our Saviour refers cases to it: it is referred to in the Acts of the Apostles, and by St. Paul to the Romans, xi. 8. Here it is in the first copy, and all after instances are after this example. When men dally in religion, dissemble with God, give God high displeasure, provoke and exasperate him, by their trifling and dallying, and hypocrisy, and dissimulation, and irreligion, and living in sin; then it comes to the case represented in the prophet Isaiah. This notion is declared, Amos iii. 2. And it is reasonable that God should recompense spiritual sins by *spiritual judgment*, and these are, a reprobate state, a seared conscience, a blinded understanding: and that is the worst condition; for this man is remotest from repentance; and repentance is the recovery.

After this discussion of the subject, Dr. Whichcote proceeds to some *inferences* from it. The first is a point which has been already mentioned, viz. that an account is thus given of men's *withering in the world*—there are *secret judgments* of God; judgments that work in darkness. The case, however, of *melancholy* is excepted: and the notion itself is confined to the *two opposite states* of reconciliation with God, and the contrary. The second inference drawn from the above discourse is, that if men would be true to themselves, and not depart from their own mercy, *let them not give voluntary consent to known evil*. If men become thus obnoxious to God; if men contract guilt to their consciences, and repent not and ask pardon in and through the blood of Christ; then they are in fear and danger every moment. It is a very lamentable case, that many men have religion to very sorry ends and purposes; not for this great end

of settling solid sobriety, not for the laying a foundation of right and equity, not for the determination of good and evil, not for rectifying of conscience, not for directing them in all cases and particulars of life; but it is taken up for a profession in credit, and it hath no regenerating power on men, inwardly to sanctify them, and make them godlike: in which case, *as they have not the effect of it, so they have not the comfort of it*: for they are never safe, never secure. Whereas, where religion is in sincerity, persons are provided for, as to all cases, and for all times: and these persons never think of God but with great complacency and delight; and have great expectations from him; and they converse with great satisfaction.

3. Upon this consideration how liable we are to God's demand and challenge, through failings, and miscarriages in our lives. What cause have we to think ourselves beholden to God, that we have *encouragement to go to him*, and that we find in ourselves any *disposition God-ward*; any confidence in him. Lastly, says Dr. Whichcote, *what value then should we put upon the grace of the Gospel*, which hath declared to us "a new and living way" to approach to God. It is a mighty place of Scripture, Heb. x. 22. "Let us draw near with a true heart, in full assurance of faith," &c. The grace of the Gospel doth contain in it as well the disposition qualifying the subject, as warranty for the authorizing of the person. So sovereign is the use of repentance and faith in the Lord Jesus.

"Thus I have finished," adds Dr. Whichcote, "this great point: and that which hath made me be so long upon this argument, is, because I have not found a more solid foundation to settle and establish conscience toward God upon, than this is. Since sinners become obnoxious to God, and no power, no privilege, no wit nor cunning, no friendship,

no worldly interest nor advantage can give defence against the strokes of God, to whose eyes all that is done lies open. Therefore it is apparent no man's estate hath settlement unless a man be in reconciliation with the rule of righteousness. If men be inwardly guilty, though no man be privy, yet they are unsafe and insecure. If men be obnoxious to God; if he once come to reprove; the foundation of their confidence will sink, and all that they think to shelter themselves by, will fail and disappear, and come to nothing. Therefore it is very necessary for men to fear God, and have him in due regard, and be in reconciliation with him."

The length of the preceding extracts, Mr. Editor, forbids my adding any observations upon them. For this, I trust, that the importance of the thoughts which they contain will be a sufficient apology; and that some of your readers may derive equal satisfaction from them to that which has been received by

Yours,

E. N.

To the Editor of the Christian Observer.

WHEN John the Baptist preached repentance, we are informed in Scripture, that "Jerusalem and all Judea, and also all the region round about Jordan, were baptized of him, confessing their sins." Each individual of this vast multitude, made, in words at least, the due confession of his iniquity. How came it to pass that repentance and confession of sin were at this time so general among the Jewish people? The doctrine of repentance, it seems natural to suppose, must at all times be unpopular; for to repent, even in the lowest sense of the word, implies an acknowledgment of having done wrong: and is the bulk of mankind disposed to this admission? Surely men may be converted to any sentiment more easily than to this. Let us then enquire how

it probably came to pass that so great a multitude made profession of repentance.

There is a certain fashion in religion. Men follow the stream. Does an extraordinary preacher appear? How many fly to hear him, and (what is more remarkable) how unanimous are they in his praise! They will hear perhaps the most obnoxious truths from his lips, and will become professors of those doctrines by which they themselves are condemned. For they feel complacency at the thought of agreeing with the preacher, and do but imperfectly consider what he says: they do not at least perceive all the bearing of his doctrines: they do not follow it out into all the practical consequences to which it leads. This unquestionably is a common case in our days; and probably this also was the case at the time of the preaching of the Baptist.

But did John compliment with the name of true penitents the multitude of persons, who came to be baptized by him and to confess to him their sins? Was he satisfied with having a large audience? Did he judge that because they heard him gladly they were therefore pardoned and accepted by God, and were true disciples of the Saviour? Far from it. He sharply rebuked many of these professed penitents; for, "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth fruits meet for repentance."

We may deduce from this passage a most important lesson. We may learn from it that baptism is nothing—that confession of sin is nothing—that the profession of repentance is nothing, unless there be added fruits meet for repentance. Though a man should have eyes which stream all the day with tears; though he should talk much of his baseness and unworthiness; though he should profess the same faith

with the sincerest saint ; though he should at the same time talk most earnestly of forsaking his sins ; nevertheless if he does not in truth and in fact forsake them, he is

nothing. It is not the *profession of repentance* which is required of us ; but *fruits meet for repentance*.

Y. N.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

THE naval service has long been the favourite service of this country. But I have often observed in persons, even of the superior classes of society, and in other respects not ill informed, a very inadequate sense of its specific merits, and especially of the various advantages it enjoys over the military service, and consequently of its right to the first place in our esteem. In general we love it, because it is identified in our feelings with a race of heroes who belong to it, and who are justly entitled to their country's warmest gratitude and admiration. From our insular situation, it has naturally arisen, that the sea has been the chief theatre for the display of British enterprize, gallantry, and fortitude. But besides that love of the naval service which arises within us almost instinctively, when the obligations which we owe to it present themselves to the mind, there are various other grounds of deliberate attachment, and even preference, which we discover on a more particular review. A few of these, it is the object of this letter to enumerate. Let me not, however, proceed to execute my purpose, without first desiring my readers to distinguish between the profession itself, and the individuals who belong to it ; lest they should do injustice to another set of men who also may justly set up a claim to the affectionate gratitude of their country, I mean the British army. The place in the page of history which they occupy is too conspicuous, and that which they hold in the memory and hearts of their fellow citizens is

too securely enjoyed, for (I will not say) any considerate man, but for any man whose eyes and ears have not been shut to all that has passed, either in his own times or those of his forefathers, to be disposed to deny them a praise, which even their enemies have not withheld from them. Indeed my reader will hereafter see reason to observe, that in proportion as the military service itself deserves less of our attachment, our soldiers themselves deserve even more at our hands.

In enumerating the merits of the naval service, let me not be thought invidious, if I begin with that grand recommendation of it to every Briton, that, unlike in this respect to the military profession, it may be regarded with unalloyed affection by every one who loves, and values as he ought, the free constitution of his country. The army is a machine which sometimes fatally recoils on them that use it. It is like one of those natural substances which, though in their first direction and use admirably conducive to the security and comfort of man, yet when they break loose, rage without controul, and become the surest instrument of his ruin. But I need not enlarge on this head. It would be to dilate on an argument too trite almost to need being specified. While a standing army has been ever held to be essentially incompatible with public liberty, till the British constitution, among its many novelties and wonders, exhibited their actual coexistence, the page of history does not supply a single instance in which the liberties of any country have been destroyed by its navy. But it would be ingratitude to the Author of every

good gift, not to be sensible of our favoured situation, in not being reduced to the ordinary alternative of nations,—that of either leaving them selves exposed to their foreign enemies, or of purchasing security from without at the price of danger to their internal liberties.

But this naturally leads me to the mention of another excellence, intimately connected with the former, but not so generally noticed; that a navy, though an instrument of such terrible efficiency in war, yet has not, like an army, a natural tendency to create occasions for the display of its energies. How seldom do we find that any monarch has a great and well appointed army without yielding to the temptation it has afforded to engage in some warlike enterprize. But a navy does not hold forth the same temptations as an army to ambition. Alexander could never have hoped with a navy to conquer the world. The Romans could never have established by a navy their universal empire. The peculiarity of the way of life which it requires, and which nothing can render tolerable but a long familiarity, and, except in a very few extraordinary instances, the having been accustomed to it from early youth, prevents its being in general the field in which the youthful monarch, burning with the love of glory, hopes to gather his laurels. Consequently we have no naval Charles the Twelfth, who purchases his personal renown at the price of his people's happiness; no naval Hannibal who involves his country in a ruinous war, in order to satiate his hereditary vengeance; no naval Tamerlanes or Zingis Khans; shall I say, no naval Edwards and Henries, no naval Fredericks and Bonapartes. In how many more, and more continued, wars would this country have been engaged, had all its warlike powers been of a kind which its monarchs could have directed in their own persons, and by which they could have

hoped to have attained to that high pre-eminence which, with such contempt of the welfare of mankind, has been too commonly conceded to military excellence.

But not only is a country, the chief warlike force of which is naval, less likely to be involved in wars from its sovereign being less tempted to military enterprizes; it is less open to attacks from without, and therefore less frequently forced into defensive hostilities. Its insular situation exempts it also from all the evils which result from a country's being the seat of war—evils greater and more numerous than we in this happy land would easily conceive. To be visited even by a friendly army is to become subject to vexations and losses, which the free spirit, and, if I may coin a word to express a very peculiar idea, the comfort-loving tempers and habits of Englishmen would estimate at a high rate. But these of course are all infinitely aggravated when the army is hostile.

All these, however, and some other similar advantages connected with the naval service are well known. There are others which have been less adverted to, respecting the individuals who compose it; and here, whether considered in itself, or in the sources whence it is supplied, or in the streams in which it issues; whether regarded in relation to the power and interests of the nation to which it belongs, or to the welfare of the individuals themselves who are engaged in it; it maintains the same decided superiority. The army is supplied from a drooping commerce and decaying manufactures, and such of the soldiers as survive their military service are seldom fitted, though they should be discharged, to return to the occupations of civil life. Whereas, on the contrary, the navy is supplied from a flourishing commerce; and in proportion as the commercial prosperity of the country is extended, in the same proportion we are

furnished with the elements of naval greatness; and when the war is at an end, your sailors may return from the King's to the Merchants' service, and again pursue their ordinary occupations. But the grand point of difference between the army and navy yet remains to be stated: I mean is the different degrees in which the two services respectively consume, or, to use the technical expression, expend the individuals engaged in them; and that whether in action, or in the ordinary wear and tear, as it may be termed, of the service. For even in the case of actual engagements in which, it might seem, that the dreadful extremity, to which both soldiers and sailors are reduced, leaves no room for superiority or comparison; yet, even in these, how different is the lot of the naval and of the military service. Take the numbers which perish in action by land. In how many battles of the last century do we read of 20,000 men killed on each side. It is considered as a mere skirmish, if not above five or 600 are lost: whereas, in that greatest of our naval victories, that victory in which the great Nelson exceeded even his own former exploits, almost as much as those had transcended the achievements of ordinary commanders, we lost but about 450 men. But it is not only in engagements that the naval service enjoys this superiority. It is no less decisive in the general course of life. Take an army of any given force, and in a few years, if it has been kept up to its full strength, though some men of peculiarly hardy constitutions or temperate habits will still survive, a number equal to the whole of it will have been swept away. Whereas, on the contrary, in the naval service, though that part of our navy, which has been employed in the West Indies, has suffered from that fatal visitation with which providence has of late darkened the scene in that guilty quarter of our empire;

yet we often hear of ships of war, with several hundreds of men on board, which scarcely lose a man by disease for several months together. And it is scarcely, if at all, too much to affirm, that, even actions included, the individuals employed in our sea service do not die in a greater proportion than the same men would do, if engaged in the merchant service, or in the ordinary pursuits of civil life. How gratifying a consideration is this to the humane mind, that the security and quiet in which we of this happy island live, even during war, are not purchased, as in the case of the continental powers, at the price of a series of hardships so great as soon to terminate in the very existence of our brave defenders; but that on the contrary, while their hardships and dangers are, actions excepted, not greater than those to which the same class of men are exposed in the prosecution of their ordinary calling, every expedient which human ingenuity can suggest, or experience warrant, for promoting their health and comfort, is readily adopted; and the result of the whole may be estimated by the very low rate of mortality in our ships of war. The state of an army during a campaign admits not of the same comforts. The same precautions cannot be taken for the preservation of health, or for recovery from wounds or sickness; and the fatal account of these and other differences may be seen in the dreadful mortality of land campaigns.

I cannot conclude my enumeration, without stating one additional recommendation of the naval service, which is of the most important kind; and that is, that though vice is apt to abound, wherever multitudes of our species are brought together to any place, or are employed together in any manner, yet the situation of a sailor affords advantages not enjoyed by the soldier for suggesting serious thoughts and feelings of religion. It is the very language of

inspiration that “ they who go down to the sea and occupy their business in great waters ; these men see the works of the Lord, and his wonders in the deep.” However familiar they too often become with these more stupendous displays of the divine handy work ; yet the dangers to which they are at times exposed, and the operations of nature which they witness, are on such a gigantic scale as to fix, on the most ignorant or the most thoughtless mind, some impression of the irresistible power of that Almighty Being which has prescribed the bounds which the ocean shall not pass, and can thus controul at will the fury of the elements. Accordingly I have been informed that the minds of sailors, considered as a body, have often, in general, a devotional turn ; and that this class of men, notwithstanding all their roughness, are more inclined than most others to listen to religious instruction and admonition. What a concentration of benefits is here ; which are not confined to such as respect the comfort or duration of this life, but which extend their influence over a still wider circle, and have a favourable influence on the eternal state.

Is it possible to take the preceding survey, and to weigh with due care the several particulars it comprehends, without being strongly impressed with a sense of the gratitude which we owe to that Almighty Being who appointeth to all the bounds of their habitation, for having fixed us in this happy island.

O fortunati nimium sua si bona norint,

is eminently applicable to us. May we be sensible of our superior lot, and be in some proportionate degree thankful to that gracious Being who has combined with our enjoyment of superior comforts, and more undisturbed security within, the power of defending ourselves for the most part from without, at an easier rate, and by means less painful to huma-

nity ; thus making peace more happy, and war less wasteful, and contrary to the ordinary course of human things, rendering that which best deserves defence, the most easy to be defended.

Some of your readers may perhaps conceive that there is nothing in the above statement which was not before familiar to the mind of every considerate man, and that therefore both the writer's time and that of the reader might as well have been spared the recital. But for my own part, I acknowledge that I have often found myself too apt to enjoy my share of the peculiar blessings so lavishly bestowed on the inhabitants of this highly favoured country, without sufficiently bearing in mind how rarely they have been the lot of man, and still more I fear, without feeling an adequate measure of gratitude to the author of all our comforts. It is indeed too sure a proof of human corruption, that unvaried blessings, instead of increasing our thankfulness, are apt to render us insensible that any thankfulness is due ; and therefore such comforts as we enjoy in common with all around us, without interruption, and as a part of our ordinary state and condition, are far too little the subjects of our grateful acknowledgments. To say the truth, this has been in some degree the case with me in this very instance, and if, as is perhaps not impossible, it should have been the case with some others of your readers, my time will not have been thrown away, if I shall awaken them to pious recollections. I know not how any of our faculties can be employed more worthily, than in heightening our sense of the divine goodness, in calling on ourselves and others to take one part in the work of praise, that noblest of all occupations, with more enlarged views, and with warmer feelings of obligation.

PHILO-BRITANNUS.

THE WORLD AS IT IS.

NO. IV.

(Continued from p. 419.)

Sævi spiracula Ditis !

If my relentless relative compelled the party whose interests I espoused, to retire from *the village*, I encouraged them to make a stand in the *schools*; and at any rate to harass the foe, even in flight.

"Does then"—with such an enquiry I began to cover our retreat—"does then this *world* of yours intrude into the haunts of literature and science?"

"Its influence," replied my friend, "when connected with polite learning and philosophical research, is, in my judgment, equally as powerful as in the very circles of frivolity. Indeed I conceive intellectual worldliness to be as destructive to religious principle as sensuality; and sometimes even more so. There are men whose understandings cannot descend to the insipid dissipation of fashionable life; and they are obliged therefore to seek gratification in pleasures less contemptible. They do not avoid the resorts of gaiety and idleness from any persuasion of their corrupt tendency, but from a natural disgust at their extreme emptiness. It is below men of sense, they argue, to drivel away night after night among the great vulgar. Their absence from such scenes consequently involves no personal sacrifice; but on the contrary, leaves leisure for more dignified and favourite delights. *Their* temptations lie another way. We know that the human mind cannot endure vacuity: and accordingly if a worldling find no interest in the more popular and frothy follies, he must have recourse to something better, something which he judges to be more substantial. If a rake steep his soul in thoughtlessness, or vice, the philosopher steeps *his* in physics and metaphysics."—"But stop, Sir. You

must suffer me to interpose a question;—does not your theory tend to restrain all intellectual and scientific exertion?—I believe you would restore the age of Vandalism!"

"Far from it. I am now speaking only with reference to the intrusion of the world: and my object is to shew, that this world adapts its temptations to the disposition of the individual who is tempted. It is too wise to dream of alluring a fop by philosophy, or a philosopher by foppery. I can estimate, as well as yourself, the utility of science; but a conviction of its utility does not prevent me from marking its abuse, and its instrumentality in rivetting the soul of a being born for eternity, to this present life. Let me persuade you, that while a libertine surrenders his immortal part in exchange for sensitive pleasure, a scholar barter his for learning. Sensuality is indeed confessed by all to be dangerous in itself; and such as think at all of a future reckoning agree, that its patrons must ultimately endure its penal consequences: while science is not merely lawful, but in a thousand instances, the pursuit of it becomes an absolute duty. And yet let the love of knowledge divert a student from objects commensurate with eternity, and *then* it becomes his ruin. For truly it matters not by *what* the soul is destroyed, if it *be* destroyed at last!" I could not penetrate into the whole of Mr. M—'s meaning; but remembering that he was fond of grounding positions on example, I thought it convenient to ask, "Can you produce, Sir, any practical illustration of your doctrines?"

"Hume. I never heard—I am sure neither himself nor Adam Smith has told me—that this philosopher was enslaved by appetite. It is obvious that such a bondage would have circumscribed his mental efforts within a sphere more contracted and ignoble than that of history and ethics. Had he been, for example, addicted to intemper-

ance, he could not have hastened from the midnight carousal to the solitary study: no chemistry can amalgamate the drunkard with the historiographer. Had he consumed his mornings as a gossip and lounge, and his evenings at the theatre, the materials of his essays would never have been collected and moulded into form. While a man of the town was staggering by his window to the play, *he* must be soberly pacing up and down his apartment, absorbed in infidel sophistry: he had no leisure to read the play-bill, because he was engaged with Bolingbroke and Hobbes. I know no moral difference between Hume and such a man, for instance, as Chartres. One hunted for pleasure in metaphysics; the other in sensuality. Hume required the world to minister to his reputation; Chartres to his passions. The historian's elysium was mental; the libertine's animal. Hume would shrink from Chartres as inelegantly gross; Chartres would sneer at Hume as a solemn book-loving fool. You may probably be surprised, if I suggest that in point of moral infamy, Hume was much worse than Chartres."

"Indeed, Sir, I should. But I know your predilection for paradox."

"I do not presume, to adjust the claims of those men to criminality. It is difficult, as Dr. Johnson observed of Voltaire and Rousseau, to settle the proportion of iniquity between them: but I, at least, think this; that intellectual depravity is more insidious and malignant in its own nature, than sin merely sensual. It assimilates the offender, however refined and polished he may be, to the apostate spirit: and it has hence been termed by some, *diabolism*. On this ground, the lavish voluptuousness of the Duc d'Orleans is far less heinous than the grave atheism of D'Alembert. A sensualist gives the rein to his appetites, because they are impatient for indulgence; and the gratification injures only himself, or his im-

mediate vicinity. But the intellectual profligate appears to derive his happiness from the pure love of diffusive evil; from contemplating its powers of effecting mischief; and from watching, with exultation, its progressive influence. Besides, his crimes are perpetrated with deliberation, with intenseness of thought, and with perseverance. The sensualist has indeed his contrivances, his deep-laid plots: but still, less elaborated than the others: and very frequently he offends by what is called accident. Where intellectual iniquity displays itself upon paper, as in the case of my example Hume, its injurious influence is all but eternal; it may act with undiminished vigour to the end of time. The sins of Chartres may be said in some sense to have died with him, and his memory only lives to be execrated: he was hung in chains by Pope and Arbuthnot. But the operation of Hume's depravity is now as active as ever: the poison is circulated through every artery of the public body: his infidel projects are posthumous: he seemed to leave the world with a determination to survive himself in guilt*. There he stands at the portal of perdition, decoying souls into regions where, if the Gospel be true, the perplexities of the sceptic are resolved in everlasting despair. I could almost here repeat the Queen's description of Gloucester,—you remember it—

' Richard yet lives, hell's black intelligencer,
Only reserv'd the factor to buy souls,
And send them thither!'

And *the world* was the instrumental cause of all this! his passion was fame, the applause of men!"

"I should rather say, that *literature* was the cause."—"Literature was the avenue to fame, and therefore he trod it. Do you imagine that Hume wrote his history and essays to be burnt, or to be read?"

* The Essay on Suicide was published after the author's death.

Certainly, to be read; and if read, to be admired. Gentlemen of his stamp, amidst much philosophical profession of indifference for the notice and prejudices of the million, can bear anything better than to be forgotten. They are like certain hermits, who retire to caverns, not to leave the world, but to lure the world to come and see how fine it is to be a recluse: and accordingly the wilderness does very well so long as it is crowded with visitors." Here I thought that Mr. M— had gone farther than facts authorized. I insisted that Hume gained only *partial* admiration. "We all," I added, "abominate the infidel."—"Why, he gained the admiration of his own tribe, and he knew that the majority would follow, who, in literature at least, discover a pack-horse obedience to 'the gingling of their leaders' bells; but if we *do* abominate the infidel, we idolize the historian: if we execrate the essayist, we give the man credit for ingenuity: if the professed friends of Christianity will, as they all do, read the history, and its enemies study the essays, *then* he gets the *whole* world to patronize him: and thus the great object is achieved, without the embarrassment and inconvenience of dissimulation. What I would impress upon your mind is a persuasion, that the world's influences enslave also the learned and scientific; that secularity invades the cloister as well as the theatre; and that erudition and refinement may be morally as detrimental as ignorance and barbarism. I need not remind you, that the asp which destroyed Cleopatra was conveyed to her in a basket of fruit."

In the concluding paragraph of Hume's Life, (which is prefixed to every edition of his history) we are informed by the philosopher himself, that he was 'a man of mild disposition, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all his passions.'

And in the preceding sentence he asserts, that the friends of Revelation were unable to discover any flaw whatever in his character. It is instructive, Sir, to be assured by an unbeliever's own confessions, that conduct *externally* decorous may be the issue of principles entirely anti-Christian: and it may serve to convince such as regard the Gospel in the light of a system which merely regulates the gratification of the sensitive appetites, that according to *their* estimate, there is no essential difference between a decent sceptic, and a sincere believer; between the man whose expectations and anxieties are limited by an earthly existence, and him who, in the impressive language of inspiration, is LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD! * * * * *

(To be concluded in our next.)

To the Editor of the Christian Observer.

AMONG the various methods in which you have exerted yourself for the benefit of your readers, I have observed with great satisfaction, that you have been diligent in exposing pernicious publications. I trust, therefore, that I shall meet your wishes, and forward your design, by bringing before you a work, which most loudly calls for animadversion: a work which, when I shall have laid before you a general survey of its demerits, will appear to you, I doubt not, in the same colours in which it presents itself to my mind.

The first step in description commonly is, to name the thing which is to be described. You will pardon me, however, if in this respect I deviate from established custom. I am not unapprised that to speak truth has been adjudged to be a libel: and I have no relish for fine and imprisonment. I have heard rumours too that a discontented author has even challenged a re-

viewer : and as it is quite consistent that a man who writes what is unfit to be read should do what is unfit to be done, I believe them. Now, though I trust that my conscience will never be so blinded as to allow me to accept a challenge ; I do not wish that a man whose conscience, being blind, allows him to send a challenge, should put me to the trouble of prosecuting him. I shall therefore lead you to collect from the facts which I state the title of the publication to which they belong.

And now, Sir, amidst the quantity of matter which presses upon me for observation, I know not where to begin. The variety of subjects which this abominable work embraces, and the rapidity with which it pullulates, for it puts forth at least a dozen branches in a year, are so great, as almost to confuse the imagination, and to set method and arrangement at defiance. As a beginning, however, must be made somewhere with these detestable writers (I say writers, Mr. Editor, for the work comes not from one hand ; but there is a knot, or junto, or faction, or confederation, or conspiracy of them, or by whatever other name a collection of wretches united for mischief may best be denoted) : I commence with a topic which such instruments of evil never neglect, politics.

Perhaps you conclude, from the expressions of just indignation which I have not felt myself able to restrain, that these men are *avowed* jacobins. No such thing. So far from it, that on one or two occasions, and from a desire, I suppose, to obviate suspicion, they have gone so near the wind towards the doctrine of passive obedience, that I have not been willing to bear them company. They are of that sort of sly specious writers, who are always so careful to support and inculcate what is right, that it is next to impossible to find a reasonable pretence for blaming them. Except

in the abovementioned approximations to the tenets of non-resistance, I know not whether any thing seriously objectionable is to be picked out of their political lucubrations. Of the king they constantly speak with all imaginable respect : and require all his subjects to behave to him with perfect loyalty. At the same time they manifest a due regard to the constitutional liberties of Englishmen ; and do not seem to wish that they should be either infringed or surrendered. All this fair shew makes the writers ten times more dangerous. Then they appear completely candid and impartial to successive administrations. What they like, they praise ; what they disapprove, they decently reprehend ; whoever the agents may be. What they said of men when in place, they say of them when out of place. Nay, if a former minister be dead, they continue to speak of him just as before ; though they can no longer hope to get anything from him, or fear to lose anything by him. A book which thus rolls on, *totus teres atque rotundus*, is like a smooth globe on which the hand, however vigilant and active, scarcely can fasten. The most laudable efforts of censure are baffled : and the mischief, far from having experienced a check, has received an additional impulse from the very exertions intended to restrain it.

I proceed to the professed sentiments of the writers in question as to morality. Here also they persist in their cunning plan of keeping on safe ground. Whether they examine the foundation or the superstructure of moral duty ; whether they treat of the obligations of states or of individuals ; whether they trace the virtue or the vice in its larger branches, or through its minute ramifications : they always send you to the Scriptures. Thus they contrive to make it nearly impracticable for an opponent to subvert their conclusions, unless he will incur the suspicion of controverting authori-

ty which we all acknowledge to be paramount. Then they resolutely set their faces against the doctrine of general expediency. I know as well as they and Mr. Gisborne can tell me, that the doctrine of general expediency is unscriptural; nay, that it undermines and abrogates all scriptural morality. But I do not like this pestilent work to possess the credit, which I fear it cannot but gain among the true friends of Christianity, by refusing to bow down to that fashionable idol. Every accession of credit acquired by authors brooding over such black designs as these men harbour, is but a new weapon destined to be employed against every thing which ought to be deemed sacred. On that account, I lament also to see them staunch friends to the immediate abolition of the Slave Trade; an act, I grant, of indispensable duty, if we are Christians: But why are these men to recommend it? I will not however conceal, that there are circumstances on which, in the midst of my fears, I reflect with no little consolation. The moral system maintained by these writers is so strict and unbending, that it leaves no excuse for the habitual neglect of any known duty, nor for the wilful indulgence of any known sin. In the present state therefore of the world it will be generally disliked: and numbers who may be unable to refute or ashamed to controvert it, will yet secretly hate and openly disparage the publication which contains it. In conjunction with all others, who for the customary reasons delight in lax morality, the admirers of expediency will be against the work to a man. Many too of your good sort of people will flinch from the burthen which they will see prepared for their shoulders; and will lend their aid to drag into disrepute the parties who prepare it. Thus, Sir, there seems room for comfortable hopes, that even the merits of the publication, for the most detestable

book may chance to have some merits, will surely and not very slowly contribute to disgust its readers and diminish its fame.

You will expect that from morality I should advance to religion. On the subject of religion also, the writers of whom I speak display their customary wariness. On every point of doctrine which they discuss they sustain their arguments and deductions by reference to holy writ. But being too shrewd not to have discerned that heresiarchs, ancient and modern, and sects of every description, have uniformly appealed to the sacred oracles in support of their peculiar tenets; they surround their citadel with an exterior bulwark. They bring forward in their defence the fathers of the English Church, the confessors and martyrs of the reformation: men of whom we cannot but admit that they were deeply conversant with the meaning of Scripture, and that they assuredly knew what were the doctrines which they purposed to promulgate as characteristics of the national establishment which they formed. But the conductors, Sir, of the work, a merited abhorrence of which I am anxious to excite in your bosom, impregnable as the fortifications seem to be within which they have entrenched themselves, do not choose to commit themselves too far. On the knotty questions at issue between the orthodox Arminians and the Calvinists they profess to give no opinion. Yet notwithstanding this artifice, by means of which they hope to keep well with both parties; you cannot imagine how much they long to rush into the dispute. Open any one of the separate portions of their work, and you can scarcely fail to observe them hovering round the interdicted spot, sometimes verging towards the one side, sometimes towards the other, sometimes appearing to intimate that both parties are right, sometimes that both are wrong, some-

times that a sound Christian may be of neither party, sometimes that he may at once be of both. The prevailing suspicion is, that they are Calvinists under a mask. But I know them too well to concur in it. They so frequently bandy the terms of Calvinism backwards and forwards, that to common eyes they seem themselves to wear a Calvinistic garb : but it is only as a man who stands in the midst of a circle of persons, labouring under the jaundice, acquires a yellow tinge on his visage by reflection. My firm conviction is, that they have no religion at all : and that of doctrines they know nothing more than what they have learned from the Scriptures, and from the founders, as aforesaid, of our national Church. How they have managed, upon such a stock of knowledge as this, to keep up during two or three years any reputation for religious discernment, is beyond my comprehension. True indeed it is that, most fortunately for themselves, they have had to deal with very blundering opponents. And whenever a blunder has been made, they have had the sagacity to perceive it immediately, and the adroitness fully to expose it. "The wretched Travis," said Gibbon, "still writhes under the lash of the merciless Porson." I question, Mr. Editor, whether there are not persons who still writhe under a feeling remembrance of the scourge brandished by these unknown chastisers. Still, however, as I said of them when speaking on the subject of morality, the fears with which I contemplate the mischiefs they meditate, are countervailed by several circumstances of a consoling nature. In short, I venture to be tolerably certain that they will speedily unite all parties in determined hostility against them. They pay no respect to situation. If a man asserts an unscriptural tenet, or reasons absurdly ; whoever he may be, they detect and refute him. Be he an Archdeacon, or a Dean ; if he deserves to be trounced, he is

trounced. Such conduct must of course embody all the dignitaries of the establishment for their overthrow : and the inferior clergy and the laity will dutifully march under the banners of their leaders. But dissenters do not fare better than members of the establishment. They suffer under the same impartiality, and will in consequence nourish equal resentment. The scheme too of pleasing every one will end in pleasing no one. For the high churchmen these writers are too low ; for the low churchmen too high. They are too fond of the Church to conciliate sectaries ; and too lenient to sectaries to satisfy the Church. Calvinists and Arminians alike regard them as lukewarm friends or disguised enemies. The self-righteous they disgust by maintaining justification exclusively by faith : the Antinomian by incessantly ringing in his ears the absolute necessity of universal holiness. How will it be possible for them, amidst such storms as they will inevitably raise, to keep their heads above water ?

One additional feature in their character must yet be mentioned : their course of proceeding with respect to literature. Of literature, as of all subjects, they undertake to be sovereign judges. In this department they are no less artful than in every other. They do not undertake, like the more adventurous of their brethren in the line of criticism, to pronounce a sentence of acquittal or condemnation upon all the productions of the press. Neither, like some other occupiers of the censorial bench, do they make it plain that their attention is rarely to be expected by works of mediocrity. Thus they enable themselves to pass unnoticed any book, concerning which they know not what to say, or do not find it convenient to deliver their sentiments. And at the same time they leave the author of any unnoticed work fully at liberty to conclude that his performance, though it has not hap-

pened to receive their judgment, is in their estimation excellent. Of authors of all kinds, the poets seem to be treated by these critics the most cavalierly. With few exceptions, the versifying tribe is regarded by them with indifference, and exposed to mortifying neglect. Even when a young rhymers submissively transmits pastorals, and elegies, and descriptive pieces, and sonnets, and odes, and epigrams, for their approbation; they seldom condescend to mention the homage which he has paid to them: nay, sometimes they are atrocious enough to gibbet the miserable poet on the wrapper of their own publication. And I assure you, Sir, that some versifiers, incredible as it may appear, have evidently been proud of being thus hung in chains; and have pathetically pleaded for admission to the humiliating distinction. Of the writings of historians, the work under our consideration says little: I suppose because the conductors of it know little of history. And of voyages and travels they are nearly regardless, unless the narrative relates to savage nations, among whom they always affect to be very desirous of introducing the Gospel: and on that ground they acquire credit which I am sorry to see them possess; and which I heartily wish that our governors in Church and State would wrest from them, by shewing themselves anxious on the same subject, even if it were only about the thirty millions dependent upon us in Hindostan, and the countless multitudes of poor wretches whom we have dragged into West-Indian bondage. With miscellanies, memoirs, collections of fashionable anecdotes, and other flimsy articles, they are wise enough to have nothing to do: and thus they add another prop to their reputation for gravity and discretion. Novels, and other corrupting publications they abominate: and thus strengthen their own character for piety. Into political disquisitions they refrain from entering largely:

and thus keep themselves clear of many scrapes and broils, in which they would otherwise be involved. In the examination of books of religion, they bring all their strength and skill into action. And woe be to the commentator or the preacher who falls into their hands, if he builds not his morality on Christian foundations; if he jumbles the distinct offices of faith and works; or if he adopts any other of the prevailing errors of the divinity of the day! You cannot but perceive, Mr. Editor, how admirably their plan of proceeding is calculated in all its parts to win the good opinion and the confidence of the public: and the extensive and unspeakable mischief which these pestilent men are thus enabled to accomplish against all that we hold dear. Yet again, Sir, I am not without my comforts. For in the first place, these critics subject not only theological works, but also, as far as is possible, every other class of writings, to the test of scriptural principles. And as the strict application of those principles is so little to the taste of the world; the critics, I trust, who thus apply them, will soon become generally odious. In the next place, the numerous train of writers of different denominations, whose works they intentionally or unintentionally overlook, will at length, we may hope, take offence, and raise such a clamour against them as they will not be able to withstand. Thirdly, all the authors whom they have censured may be considered as a set of inveterate and indefatigable adversaries busy in every quarter of the kingdom against them. And fourthly; most of the writers whom they have praised may be regarded as their secret foes. For here, Sir, they have disclosed, as ill-designing men, however able, commonly do sooner or later, a radical want of judgment. Though they praise highly, they will not praise hyperbolically and indiscriminately. Let a religious man whom they cordially respect and desire to countenance,

slide into an error; and still they will point it out. Now as the vanity and irritability of authors are usually so great; and as these faults (as, between ourselves, I have repeatedly had occasion to observe) are among those which are the latest to relinquish their grasp even upon religious minds: we may be allowed to presume, that the lurking dissatisfaction of those writers, who have not received the extravagant and unqualified eulogiums to which they fancied themselves entitled, will shew itself first in coldness, then in measured opposition, then in open, implacable, and irresistible war.

In developing to you, Mr. Editor, the detriment which this detestable work has already produced, and the tremendous dangers with which it threatens us; I have cheered both

myself and you with statements of symptoms which prognosticate its downfall. But unless additional efforts be employed, the catastrophe, though certain, may not be immediate. I call upon you, therefore, to strain every nerve as an Englishman and as a Christian to accelerate it. If it be conceivable that you can now entertain a doubt as to the publication intended in my description; I will take courage to give you a parting hint. Step to Mr. Hatchard's in Piccadilly: enquire for a periodical pamphlet in a blue cover, which he disseminates on the first day of every month: and he will put into your hand a work unfit to be read by any man, and doubly unfit, after all that I have said, to be named by

CAUTUS.

REVIEW OF NEW PUBLICATIONS.

The Apocalypse, or Revelation of St. John, translated; with Notes, critical and explanatory. To which is prefixed a Dissertation on the Divine Origin of the Book; in answer to the Objections of the late Professor J. D. Michaelis. By JOHN CHAPPEL WOODHOUSE, M. A. Archdeacon of Salop, in the Diocese of Lichfield and Coventry. Large 8vo. pp. xxv. 141 and 498. London, Hatchard, 1805. Price 18s.

WE have the pleasure to recognize, in this production, an attempt which was made a few years ago to rescue the Apocalypse from the hasty and ill-judged censures of Michaelis. The author at that time concealed his name; but we did not hesitate to give our entire suffrage to the conclusiveness of his performance*.

* See our review of "The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated;" &c. in our vol. for 1802, pp. 723, &c.

We are glad to find, that in the present exposition of the Revelation he has introduced his vindication of that sacred book, which now appears, not as it did at first, in the epistolary form, but in the more appropriate one of a dissertation.

We confess that we approach the present subject with some reluctance, and very great distrust; and did we conceive, that, in criticising a professed interpretation of the Apocalypse, we bound ourselves either to adopt the sentiments of the author, or to supply any definite ones of our own wherever we differ from him, we should regard our undertaking as in the highest degree formidable. We certainly do not consider ourselves as thrown upon this dilemma. Ignorance respecting the precise events in which the prophecies of the book in question may be concluded to be fulfilled, and a hesitation respecting many particulars in which such fulfilment

is supposed to have taken place, are perfectly consistent with an entire conviction of the divine authority of the Apocalypse, and with the fullest assurance, that its predictions have been, and will be, accurately accomplished. Indeed we look upon this portion of the Scriptures with peculiar veneration; and the suspicion has frequently recurred to our minds, that, in the large and rapid extension of the Christian Church which we are encouraged to expect at a future, and, we trust, no very remote period, the Revelation may, by its accomplishment, be appointed to contribute that portion of external evidence, which in the natural order of human affairs, seems necessary to the production of such an event, and which the ruler of the world has usually been pleased to vouchsafe on great occasions. The fortunes and reception of the book convey nothing repugnant to such a supposition; but on the contrary rather confirm it. The early doubts entertained of its authenticity, particularly upon the ground of its obscurity; the want of any regular attempt to interpret its meaning, for many ages from its production; the various and discordant applications which have been made of its symbols and predictions in modern times, when its contents first began to be diligently explored; the steady hold which its authority has kept for so extended a period, under all the vicissitudes of its reception, and the violence of the assaults made upon its character, and which still overawes the presumption of those critics who feel the strongest temptation to reject it; and, added to these circumstances, the progress which actually appears to have been made in its interpretation by the more judicious class of modern expositors; are facts, which, as they evidently not only admit but favour the authority of the book under consideration, so do they both admit and favour the supposition which we have hazarded of the use which

it may subserve in the economy of religious providence.

This supposition or expectation is further confirmed, when we consider the *species* of evidence which the Apocalypse, when seen distinctly to be answered, and therefore interpreted, by a corresponding body of events, may exhibit; and which we cannot better illustrate and represent than by the following similitude. Let there be supposed, lying in disorder upon a plain, the component parts, regular in themselves, of a large, magnificent, and complex, yet uniform building. It is proposed, as a trial of skill, to certain architects, with some obscure intimations of the form of the edifice, to arrange the various parts, so as to produce the structure which would be the result of their proper position. Attempts are made with different success. Some err at the very outset, and select, perhaps, for the foundation, the stones which should form the parapet. Others lay the foundation right, but raise upon it a superstructure so disproportioned as, of itself, to convict the work, as far as proceeded in, of manifest error. The labour of others is more promising: several pillars are erected in good proportion, and appear to belong to the parts of the building in which they are placed: almost an entire portico is reared at one of the sides, and, were it not for some unlucky junctures here and there, and a few small, but obvious and stubborn, irregularities in the proportions, it might be admitted as a portion of the genuine building. The equal plausibility, however, of different plans of proceeding, perfectly inconsistent with each other, check the conviction which might otherwise be formed, even of their partial success. It may likewise be added, that while some perhaps begin their operations upon too large, others certainly assume too small, a scale for the mass of materials which are to compose the structure. Should, however, any one of these archi-

tectural adventurers effect so happy a collocation of the scattered parts, as to produce a perfect and well proportioned building, or should he dispose of but a proportion, provided it were a considerable one, of those parts with the same favourable result, leaving that allowance for the completion of the edifice which the remaining unemployed materials appeared to demand, in such a case we should make no hesitation that the original or archetype was now realized. So, when a series of suitable events are brought to their corresponding places in the predictions of the Apocalypse, according to the order and proportions defined in that book, and by simple and justifiable principles of interpretation, this circumstance will carry with it its own, and irresistible evidence, that the genuine interpretation of the prophecy is discovered; and the evidence will be no less striking, that such a succession and combination of extraordinary events could only be foreknown and foretold by the omniscient, and that therefore the book which contains the prediction of them, and the religion which that book supports, are from him. A measure of this evidence will be attained in proportion to its approach to the perfection here described: this measure, in its nearer approaches, will doubtless be very considerable.

It is an observation applicable to all fulfilled prophecy, and particularly to the system of prophecies in the Revelation, supposing it fulfilled, that both the predicting documents and the historical information necessary to ascertain their fulfilment, are entirely dependent upon the course of divine providence in preserving both the one and the other; and that, consequently, to the simple evidence arising from the accomplishment of a prediction, is to be added that which results from the evident care of the Supreme Governor of the word, that the first shall be made manifest and effectual. As our present review

will be rather extended, we must resist the temptation of adding some other observations on the fruitful and important subject of prophecy.

We now therefore proceed to the work before us. The introduction, with which it commences, gives a prepossessing view of the motives which induced the author to undertake it, and of the principles upon which it is executed. Mr. Woodhouse, it appears, after having proceeded through the other books of the Old and New Testament, in a course of critical study, came at length to the Apocalypse, from the more elaborate investigation of which he was, for the present, deterred, by information of the various and discordant interpretations given of its contents. In order, however, to secure his impartiality, when his increasing qualifications should give him more encouragement in the attempt, he resolved to avoid the perusal of every book or treatise professing to explain the prophecies in question. He makes an exception, however, to Bishop Hurd's *Sermons on Prophecy*, p. xi. We cannot say, that we altogether approve this procedure. It does indeed secure impartiality, in the limited sense which implies the influence of the opinions of others upon our own; but on the present subject it is as likely to secure a discordancy with every preceding exposition. If every commentator should proceed upon this plan, very little progress can be expected to be made in the elucidation of the Revelation, as each individual deprives himself of the advantage to be derived from the successes of his predecessors, and puts himself in the condition of the very first interpreters. It may be said, that these writers, as Mr. Woodhouse has done, will peruse the best works upon the subject, when their own opinion has been formed; but who is such a stranger to the common principles of our nature, as to suppose, that after a person has, with much study, brought himself to

any particular determination on an intricate question, he should feel his mind open to the due influence of posterior arguments, and those the arguments of others?

We commend much the plan of Mr. Woodhouse in stating the *principles* by which he intends to regulate his interpretation of the book which he undertakes to explain, both because certain principles are peculiarly necessary in even the attempt to unravel such a book as the Revelation, and unless these are well established, in the expositor's mind at least, he will be in continual danger of inconsistency and self-contradiction; and because it is assisting as well as satisfactory to the reader to know beforehand, in some degree, what he has to expect in his progress through the work. The following are the principles upon which Mr. Woodhouse professes to ground his investigation. 1. To admit no other than a *scriptural* interpretation of the language, symbols, and predictions of the Apocalypse. 2. To look for the accomplishment of this book only, or principally, *in the fates and fortunes of the Christian Church*. 3. To understand the Church *in a spiritual sense*. 4. Not to attempt the particular explanation of those prophecies which remain yet to be fulfilled. See pp. xii.--xviii. But in proportion to the utility of such principles is the hazard: and it is seldom, that a writer can select and qualify the general rules, to the guidance of which he surrenders himself, with such judgment and accuracy, as, in his application of them to various and obscure particulars, not to sacrifice consistency either with himself or with truth. The first of our author's principles is doubtless both good and necessary: we question, however, whether the term *scriptural* be in all cases sufficient to exclude ambiguity. The second principle seems to be carried much too far, and to have had an unfavourable influence upon many parts of the succeeding exposition. The Revelation, we con-

ceive, was not principally intended as a prophetic history of the Church of Christ, although this be in a great measure coincident with its main design, but as a series of predictions relative to the great revolutions of that part of the world which should be the theatre of Christianity, or most nearly connected with it, and which, by its obvious fulfilment, should bear the most decisive testimony to the divinity, both of its own original, and of the cause for which it is a witness. Mr. Woodhouse professes to be guided by the usage of Scripture in his adoption of this principle; but surely the example of the book of Daniel, the most parallel instance, might have taught him, that the civil revolutions of empires connected with the Church, although the revolutions themselves, singly considered, have little discernible of such connection, form the most prominent features of that part of the prophetic writings. Considering the book under consideration as designed rather to furnish evidence of peculiar force at some particular period, than information of the progressive history of the Church, we conceive that civil events of the description abovementioned are selected with great propriety as a part, and a conspicuous part, of its subject. It is highly conducive to the effect of this evidence, that the events accomplishing the predictions, should be recorded, not only by friends, but by persons indifferent or hostile, to the cause which those predictions subserve; that their public interest and notoriety should (providence so permitting) secure them from oblivion; and that, by their consisting of the main revolutions of human affairs, they should convey a recognition of the divine supremacy and superintendence over the concerns of the world. It is evidently under the influence of the principle, which we are here endeavouring to expand into what appear to us more reasonable limits, and which probably the author at first adopted rather

inadvertently, that his interpretation of the very first predictions of the Apocalypse, those contained in the seals, is perfectly different from that of any preceding expositor of note. And possibly it may be owing to an influence which we have already alluded to, that the writer, as soon as he perceived the disagreement, instead of relinquishing or qualifying the principle which led him to his peculiar interpretation, has laboured to fortify it by additional arguments. See pp. 158, &c. It will easily be seen, that the objections which we have made to the second principle apply in some degree to the third: the fourth is unexceptionable.

Our author observes, p. xix. that it might have operated more favourable to the credit of his sagacity, had he published only selections from his work, of those parts in which he might appear to have been most successful. We perfectly agree with the writer in this sentiment. It is comparatively easy to give to interpretations of *detached* parts of the Apocalypse an appearance of truth which would totally vanish, were they considered in connection with the general frame of the book. We will not say, that the only fair method, but we must say, that by much the fairest method, of interpreting the prophecies of the Revelation, is to compose a continued comment upon the book. The reader then feels, that he is, in some degree, put in a condition to judge for himself; the consequence at any rate is, either a readier detection of error, or a more perfect conviction, if the interpretation be satisfactory. We admire the spirit of the following passage:

" Truth, in this important research, is, I hope, as it ought to be, my principal concern; and I shall rejoice to see these sacred prophecies truly interpreted, though the correction of my mistakes should lay the foundation of so desirable a superstructure." p. xx.

We are tempted to transcribe what immediately follows, not only

as an example always to be imitated, but as, at the present time, peculiarly needed.

" To the candid correction of the learned reader I consign this attempt, trusting, that whatever may be its reception in the world, I shall not have reason to reproach myself with precipitancy unbecoming the sanctity of the subject; with narrow views, or party-prejudices; with want of moderation and candour; which have disgraced too many writings of professed Christians."

Mr. Woodhouse has certainly, as far as the present work furnishes us with the means of deciding, no cause for self-reproach on this head. But we fear that his very innocence may expose him to that of certain persons, who, when they find Calvin, with the other reformers, mentioned as re-producing the Gospel of Christ to the world, (p. 300), that Calvin, against whose impious dogmas the thunders of so many pulpits and presses are hurled, will perhaps, in reward of the candour of the author, and in evidence of their own, denounce him as a Calvinist. It may not, however, be altogether irrelevant to observe, however little the observation may apply in the present instance, that a general spirit of candour, and a conduct generally candid, are consistent with partial exceptions of a very flagrant description, particularly where real religion is concerned; and that many, who can bear the most direct opposition of speculative sentiments from others with a spirit which would deserve high commendation, if it could always be supposed to require any considerable sacrifice in the exercise, are known to bear a hostility to the cause of vital Christianity, which nourishes itself by all the misrepresentations of cultivated ignorance, known falsehood, and puerile prejudice, and employs for its weapons the most palpable, unscholarlike, and unchristian calumnies. The most vulgar and illiberal terms of abuse are not disdained; and a person, whose sole fault is his being

a real Christian, is denounced and anathematized as a *methodist*, with exactly the same spirit and justice as the Turk honours him with the appellation of a dog. This is a *quoad hoc* bigotry which demands the assistance of some *ισχυρισμοὶ ψυχῆς* as urgently as other maladies of a similar, but less moral description, require their appropriate treatment.

Mr. Woodhouse afterwards proceeds to give some account of his new translation, a measure necessary upon the plan of study which he adopted. This translation was first formed, without any reference to the common one, and taken from the text of Griesbach's edition of 1777. It was then compared with the common one, and altered where the author deemed an alteration proper. The three texts here mentioned are presented, in the progress of the work, in three parallel columns.

The dissertation on the authenticity and divine inspiration of the Apocalypse then follows, which, as we observed before, and as the author informs us, is only a reimpres- sion, with some corrections and additions, of the letters published by him on the same subject, without a name, in the year 1802. We have therefore only to refer to our opinion of the original performance, which continues unaltered. The principal addition is that of a postscript in which the author successfully combats the scepticism of Dr. Less respecting the Revelation. In contemplating the treatment which such men as Michaelis and Less have given to this sacred book, the reflection has struck us, that it might *a priori* be inferred that a mere critic would be a very insufficient expositor or judge of such records as it would please God to give of a religion which was to restore a fallen creature to acceptance, holiness, and happiness; and that such difficulties would purposely be left in them, as not only to fail in giving satisfaction, but even to convey a repulse, to those who should study

them with no higher aims than to add to the store of their speculative knowledge; not to say, that there is an obtuseness, almost national, and perhaps naturally connected with extreme labour, but certainly very incongruous with the distinguishing excellence of a critic, which cleaves to many of the disquisitions of the extensively learned Michaelis, and which would expose him to the corrections of an annotator much less sagacious than the one whom he has found in this country*.

Having been detained a sufficient time in the court, we now enter into the temple, gladly availing ourselves of the assistance of our present guide to point out, and explain, its mysteries.

Our author has given a very good reason for a more extended consideration of the first three chapters of the Apocalypse, than is usual with the commentators on that book, by observing, that "they are replete with the same figurative language and symbols which pervade the whole book," p. 4. We cannot stop to criticise the commentary upon the first five chapters, which are distinct from the prophetic, and therefore most difficult, part of the book. But, as far as our recollection is correct, we have but few deductions to make from its evident merits. At the sixth chapter the prophecies, and the contests of interpreters, begin. Our author has the misfortune to increase, instead of reconciling, the differences. A book is presented to the sight of the prophet in his vision with seven seals. This book is considered as a roll by Mr. Woodhouse, and he supposes the seals to be so placed as to admit the opening of successive portions of the roll. By others it is thought evident, that it was not a

* We take this opportunity of correcting the curious misnomer, not noticed in the list of Errata, of *Webster* for *Wetstein*, which occurs twice in the viiith Sect. of Michaelis's ch. on the Apocalypse; in *Wetstein's* interpretation of the Revelation is evidently there described.

roll, but similar to the books now in use. However, the *γερραμπερον* *εστωκεν καὶ ἐπιθεσεν* naturally suggests the *scriptus et a tergo* of Juvenal, which can only agree with the description of a roll. It might be satisfactory to have this matter settled: but the main question is what is intended by the visions following the successive opening of the seals. We will give Mr. Woodhouse's interpretation of the first four, which are of one character, as correctly as we are able. The first of a white horse with a victorious rider is the establishment and reign of pure Christianity: in this the agreement of commentators is pretty general. The second of a red horse with a murderous rider represents the contentions which raged among Christians, especially in the fourth century. The third of a black horse with a rider carrying a yoke, as Mr. Woodhouse translates *ζυγόν*, designates the superstitions which soon afterwards began to reign in the Christian world. The fourth of a pale livid-green horse, with a rider whose name was Death, and whose exploits correspond to his name, signifies the persecuting tyranny of the professedly Christian Church. Mr. Woodhouse admits that the chronology of these respective seals cannot be exactly ascertained; but he attempts a general distribution of it, pp. 156, 157. He was evidently, at least as it appears to us, led to this extraordinary interpretation by his principle of almost exclusively looking for the Christian Church in the apocalyptic visions. And it must be confessed, that in respect of consistency in his interpretation of these visions, which are certainly homogeneous, he has the appearance of an advantage over those writers, who, while they apply the first to the Church, find nothing but events relating to the Roman empire in the other three. Bishop Newton has saved his consistency by considering the period of the reign of the Flavian family with that of Nerva as denoted by the

first seal. But the first reflection which will strike the reader in the contemplation of Mr. Woodhouse's interpretation, is the large and rapid advance, which he has made in so early a stage of the prophecy, into the history of the world, and which, without repetitions hardly to be admitted, must, if consistency be retained (*quo pede*, &c.) shortly exhaust the whole period in which all the predictions are to be accomplished. We find accordingly, that, under the interpretation of Mr. Woodhouse, the fifth seal not only measures the period of the preceding four, but brings us down to the great day of recompence, which the sixth seal expressly describes. Mede, Newton, and others understand this last seal of the external prosperity of the Church under Constantine, and bring down the preceding ones through regular periods to this time.

The seven trumpets, which are introduced by the opening of the seventh seal, are interpreted with an equal diversity from other writers on the Apocalypse. The first four of these have a peculiar connection, as is the case with the first four of the seals. We will present Mr. Woodhouse's view of this part of the prophecy in his own words.

" Thus I suppose the four first trumpets to afford a general view of the warfare which the Christian religion underwent, upon its first establishment. The history delivered under the seals, after a solemn pause and silence, begins again. Under the seals, the degeneracy of the Church had been described. Under the trumpets, the attacks which she had to sustain from her anti-christian foes. And she is first represented as undergoing various kinds of assault in her several divisions; these divisions of the Christian world bearing analogy to the scriptural divisions of the natural world. 1. The storm of persecution in Judaea, which, murthering the Martyrs, and dispersing the Apostles, is aptly represented by *hail and fire, mingled with blood*; on the bursting forth of which, the weak in the faith fell away. 2. The Gentile persecution, arising from the pagan religions, which is aptly designated by a *burning mountain*. 3. The

corruption of the Waters of Life, by the earliest heretics, and by injudicious teachers. 4. The consequent failure, in part, of that bright and glorious light which originally beamed from this revelation." pp. 218, 219.

These four trumpets are interpreted by Mede and Bishop Newton of the four successive assaults of the barbarians upon the Roman empire, by the last of which it was extinguished. Mr. Faber differs slightly from this interpretation.

The fifth trumpet is that celebrated one, the first of the three denounced woes, which has generally been supposed to prefigure the rise and destructive progress of Mohammedism. Mr. Woodhouse contends that the Gnostics are intended. He supports his interpretation upon their being a natural object of the prophecies under consideration, upon their agreement with the symbols of this particular prophecy, upon their duration as a prevailing heresy for about 150 years (the term intended by five months in the prophecy) from A. D. 120 to A. D. 270, and upon other arguments of less weight, excepting one which we shall soon mention. Our author, however, compromises the matter in some degree, by giving Mohammed and his successes that place under the sixth trumpet which he had denied them under the fifth. For he considers the sixth as applicable, not only to the Turks, who are recognized there by most interpreters, but likewise to the Saracens and Tartars, p. 267. They have all the same character, he observes, as opposed to the Christian Church: they are all Mohammedan. Mr. Woodhouse very fairly contends, that, as these two trumpets employ very different representations, the one announcing a swarm of scorpion-locusts, the other an army of cavalry, it is scarcely justifiable to interpret them of powers and invasions which have so near a resemblance, or rather so strict an union. This interpretation is not perfectly new, and it certainly deserves consideration. Mr.

Woodhouse's peculiar mode of studying the Apocalypse certainly adds much confirmation to those points in which he accords with other interpreters.

Before the sounding of the seventh trumpet the Revelation introduces a little book (*βιβλαριδιον*) a kind of codicil, as it has been called, to the greater sealed one. This little book is supposed to extend through chaps. x.—xiv. And the substantial agreement of Mr. Woodhouse here with the general current of respectable interpreters is as remarkable and grateful, as his former dissonance was perplexing. The prophesying of the two witnesses is the succession of true Christians during the dark times of popery, till the close of the 1260 years, yet unexpired. The dragon, woman, and child are, Satan, the Church, and Christ. The ten-horned wild-beast from the sea is the Roman empire. The two-horned beast from the land is the ecclesiastical power, Papal and Mohammedan. This opinion, as far as respects the Mohammedan power, Mr. Woodhouse acknowledges to be singular. It may perhaps seem to derive some confirmation from Mr. Faber's discovery of the same power in the little horn of the he-goat, or Macedonian empire, in Dan. viii. 9. The parallel between the papacy and Mohammedism is well illustrated by Mr. Woodhouse. The xivth chapter is represented as relating to the true Church.

Before we leave this part of Mr. Woodhouse's performance, it will be proper to mention his opinions respecting the important period of the 1260 prophetic days, a period, upon the determination of which so many circumstances in the present prophecies depend, and which has lately exercised the learning and sagacity of Mr. Faber, in a work professedly devoted to this subject. Mr. Woodhouse, as far as we know, is singular in supposing that this period, as applied to different events, has different commence-

ments and terminations; although he does not pretend to decide any further concerning them, than that their termination is still future. pp. 339, &c. On the face of the thing, and none of Mr. Woodhouse's observations have altered our sentiment, it appears very improbable, that so definite and remarkable a period should be employed in the prophecy before us to denote portions of time not simultaneous. This period is, within the xith, xiith, and xiiith chapters of the Revelation, (the only places where it occurs in that book), found repeated in different equivalent terms six different times, but is reducible in its application to three distinct periods; the first designating the time of the gentiles treading (as Mr. Woodhouse translates *πατησας* *) the holy city and the prophesying of the witnesses; the second that of the continuation of the woman in the wilderness; the third that of the tyranny of the beast over the saints. Nothing, that we can perceive, forbids the supposition that these three periods are identical. Mr. Woodhouse, no doubt, will suspect us of being influenced by our previous reading on this subject; and we cannot deny, that, whether it be the force of truth, or of something only resembling truth, we have felt a strong inclination to subscribe to the opinion of Mr. Faber, both with respect to the identity of these periods, and the date which he has fixed upon for their commencement. And it is with much pleasure that we quote the following confirmation of this opinion from the work of Mr. Woodhouse. Speaking of Popery and Mohammedism as the two horns of the beast, he continues to observe,

"Both date their origin and rise from the same era. The year 606, says Pri-

deaux, gave rise to both. In the very same year that the tyrant Phocas, by a grant to the Bishop of Rome, enabled him to assume the title of universal pastor, or ecclesiastical supreme judge, the false prophet Mohammed retired to his cave, to broach his superstition: 'so that Antichrist seems at this time to have set both his feet upon Christendom together, one in the East, and the other in the West.' Thus the two horns of Antichrist sprouted out at the same time, and grew up together, being fed and nourished out of the same corruptive matter." p. 360.

Mr. Faber's objection to the term Antichrist as applied to the Papal or Mohammedan power is of little importance here, as the term itself does not occur in the Apocalypse, and the same thing is intended, whether the term be used or not.

Mr. Woodhouse dismisses the seven vials, which follow the sounding of the seventh trumpet, by observing, that four, or perhaps five, of them have been generally fulfilled. He has remarked the analogy between the vials and the trumpets, the first of which he represents as describing judgments upon the enemies of the Church, as the last described judgments upon the Church itself.

Chapters xvii.—xix. are referred to Papal Rome.

According to Mr. Woodhouse, our place at present in the chronology of the Apocalypse is under the sixth seal, the sixth trumpet, and the seventh vial. See pp. 308 and 410.

The work which has now engaged our attention, has impressed us with very favourable sentiments of the learning, industry, and candour of the author; and we are sorry our limits would not permit us to do full justice to those parts of his performance in which he has succeeded best. We cannot, however, help considering it, as a whole, defective, and that particularly with respect to the chronological arrangement of the events by which the prophecies are supposed to be fulfilled. It is justly objected to the scheme of Mede, that he has

* Mr. Woodhouse has adduced the authority of Hesychius for his sense of the word: he should have given his readers the following explanation likewise from the same lexicographer, *πατησας, καταπατησας*. Schleusner likewise is plainly against him.

included the first six vials in the sixth trumpet, instead of the whole number of vials in the seventh trumpet. But who can remark the following chronological order, or rather confusion, of these signals, which is Mr. Woodhouse's, and not be much more offended:—the first seal, the first, second, third, fourth, and fifth trumpets, the second and third seal, the sixth trumpet, the fourth, fifth, and sixth seals, to say nothing of the vials, whose places are not determined? Lowman might carry the matter to the opposite extreme, by adhering, or labouring to adhere, strictly to chronological order in the interpretation of the whole book, since the little book contains a sufficient intimation, that the representations given in it commence from a much earlier period than that, to which the immediately preceding part of the prophecy had extended. And accordingly Lowman himself has been obliged to consider this portion of the Revelation as giving three general descriptions of one period. But it is impossible to approve the utter inattention to regular succession with which Mr. Woodhouse is chargeable.

Before we dismiss the present article, we feel disposed to offer a few considerations on a subject, which fundamentally affects the interpretation of the mysterious book under consideration. All the interpretations of this book, as of many other prophetic portions of the Scriptures, may be divided into two classes, those conducted on a contracted, and those on an enlarged scale. The authors who adopt the contracted scheme, such as Grotius, Hammond, and others, and more especially Wetstein, consider the whole, or the greater part, of the Revelation, as predicting, and being fulfilled in, such near events as the destruction of Jerusalem, and the revolutions of the Roman empire which happened nearly at the same time. The greater part, however, of protestant expositors, (and the Papists are too much

a party in the cause to be permitted to speak) explain the apocalyptic predictions on the enlarged scale, and suppose them to relate to events to take place, in successive periods, to the end of the world. Some progress might be made towards the settling of this important question, by considering the examples of Scripture in general, and determining, by clear and undoubted instances, of what character, with respect to extent, are the prophecies contained in the sacred writings. And if it should be found, that there are extant in them prophecies of both characters, some having respect to near and others to remote objects, it would be important to ascertain the difference of style, if there be any, in which these different kinds of prophecy are expressed. For this investigation, however, we have not now at least sufficient time. We shall therefore confine ourselves to some observations upon a portion of Scripture the most parallel to the immediate subject of discussion, and that is, the celebrated prophecy of Daniel concerning the advent of the Messiah. The denomination of time, by which it expresses the period of its own accomplishment, is that of weeks, which, if they be understood, not of diurnal, but of annual weeks, the prophecy has been duly fulfilled. It is unfortunate, that our translation is much more definite, *to the disadvantage of this interpretation*, than the original. The word in the original is *שבועות*, and is, simply considered, nothing more than a numeral designation, signifying *sevens*. It is evident at once, how much more natural an association with different descriptions of time this word admits, than the word *weeks* *. It has accordingly been observed by most writers upon this subject, that the word is united with years, Lev. xxv. 8. ; and Numb.

* Even the Greek *ἑβδομάς*, and the Latin *septimana* (although the Vulgate uses the Greek word) are more favourable than the English term.

xiv. 33, 34, and Ezek. iv. 5, 6, are decisive instances of years being represented by days. This style is found among the Talmudic writers, and is not unknown to the heathens. We have been the more minute upon this point, because it bears directly upon the question of the scale of time upon which the prophecies of the Apocalypse are to be interpreted. The term of 1260 days, so frequently and variously used in that book, is the principal notation of time which it contains, and the days have generally been understood, according to the assumed prophetic style, to signify years. If this be the fact, the interpretation of the Apocalypse on the extended scale is established at once. Now the term in question, it is well known, is derived from the prophet Daniel. See ch. vii. 25, and xii. 7. If St. John understood Daniel as referring to the same events as are predicted by him to happen in the same period, it is evident, that he must consider his predecessor as prophesying on an extended scale; and it is a strong presumption, that he himself has done the same, and in this very instance. The style of the whole book of the Apocalypse is emblematic and mysterious, and it is utterly improbable, that a period, short in itself, and studiously varied, sometimes appearing in the form of days, sometimes of months, and sometimes of *times*, used figuratively for years*, should signify nothing more than the number of literal days, months, or years, which are mentioned. Almost every image in the Apocalypse is of a collective description, individuals as candlesticks, beasts, their heads and horns, women, &c. signifying multitudes. Why should not time be designated in

a manner somewhat analagous? We shall only insist upon one more argument which we deem pretty conclusive: and that is, that there does not probably exist a single instance, except in calculations simply arithmetical, wherein an equal number of days, composing, not only a certain number of months, but a certain number of years, with the most integral fraction, a half, has been expressed under the denomination of *days*. Where is the writer, ancient or modern, to be found, who, designing to affirm the duration of an event, supposing it to be just three years and a half, or even a shorter term of a similar description, has said, that it occupied so many days? Is there any who has used this mode of expression, even when the days, exceeding the years, has been less resolvable into a fraction? Does not every author, in such cases, content himself with adding the number of such days to the years which he has specified? Our readers will excuse our labouring to establish the point under consideration, when they reflect, that it lies at the foundation of the just interpretation of the sacred book which has formed the subject of our present investigation, and affects that interpretation in so important an article; and that it has generally been assumed by the expositors of the Apocalypse, upon the enlarged principle, as requiring little proof, and therefore has not, as far as our reading has extended, or our recollection of that reading can discover, been fortified by that body of evidence, which it both demands and will admit.

* This was not uncommon. See the writers quoted by Wiatle, on Daniel xii. 7. It will be observed, in further proof of the mystic character of the period here mentioned, that when represented in the form of times or years, it is three and a half, just half the mystic, we might say the apocalyptic, number seven.

The Works, Moral and Religious, of Sir Matthew Hale, Knight, Lord Chief Justice of the Court of King's Bench: the whole now first collected and revised, to which are prefixed his Life and Death by Bishop Burnet, and an Appendix to the Life, including the additional Notes of Richard Baxter. By the Rev. T. Threlwall, M. A. Editor of

the Latin and English Diatessarons. 2 vols. London. White, 1805. pp. 536 and 614.

WE avail ourselves with pleasure of the opportunity, which a new edition affords us, of recommending to the notice of our readers the moral and religious writings of Sir Matthew Hale, and the interesting account of his life written by Bishop Burnet. But as the public have been long in possession of the principal contents of these two volumes, we shall, instead of attempting any regular analysis, confine ourselves to a few general remarks on the character of Hale, and the tendency of his works. A sketch of his life we may probably insert in a future number.

It is an error, the prevalence of which is equalled only by its absurdity, to imagine that religion renders a man unfit for the duties of life. Religion is considered by many as a medicine which may be salutary when used with due caution, and on proper occasions, not as wholesome food which should be our daily and regular diet. In refutation of such an opinion (if refutation it deserve) we would appeal to the account which is given us of Sir Matthew Hale. With him religion entered into every occurrence of life. It was his guide, his consolation, and his support, in the duties of the domestic circle, and on the tribunal of public justice; in the debates of the senate, and the social intercourse of friendship; in the retirement of study, in the exercise of benevolence and charity, and in the regular attendance on public worship. To the ascendancy which religion had over his mind may in a great measure be ascribed the eminence which he attained in his profession; the ability and integrity with which he executed the offices of a judge of the Common Pleas under Cromwell, and of Chief Baron of the Exchequer and Chief Justice of the King's Bench under Charles the Second. Great as were his natural talents, they would

in all probability have been wasted in idleness and unprofitable vanity, had not a sense of duty impelled him to cultivate his mind, with an industry almost unparalleled: and his utmost industry might have proved unsuccessful, had not his piety led him habitually to apply for aid to the throne of grace, and strictly to observe, and religiously to employ, that day which God has set apart for sacred uses.

Accustomed to an upright administration of justice, unknown to other ages and other nations, we feel perhaps at first surprized at the anxiety discovered by the biographer of Hale, to display that integrity in a judge, the slightest deviation from which would, in the present day, excite not less of astonishment than of censure. But when we reflect that, during an usurpation, under which every thing yielded to military despotism and democratic turbulence, under a reign, when servility assumed the name of loyalty, and venality was too common to be disgraceful, Hale exercised his judicial functions with unsullied integrity, we shall ascribe his conduct to motives of a higher origin than those by which men in general are actuated, and we shall read with interest the anecdotes recorded by his biographer in proof of his firm adherence to the most rigid principles of justice. We shall notice but one of these anecdotes. Having discovered, as a trial was coming on before him, that the under sheriff had returned a jury nominated by Cromwell, Hale dismissed the jury, and refused to try the cause. On his return from the circuit, the Protector said to him in anger, "that he was unfit to be a judge;" to which all the answer Hale made, was, "That it was very true."

The same Christian spirit which regulated his public conduct was also the basis of his private character. He endeavoured (though not it seems with complete success) to instil into his children those

principles from which he himself derived his present comfort, and his hopes of future happiness. Nor did he neglect the spiritual interests of his servants. When he reproved any of them for a fault, it was always after such a delay as enabled him to do it with temper; and in such a manner, as shewed that he was less concerned on his own account than on that of the offender. Hale used to say, that he was naturally passionate; but this disposition, his biographer adds, he had so far subdued, that it was discoverable, if at all, only by the colour which sometimes arose involuntarily in his face.

To the poor he was bountifully liberal. One-tenth of his income he appropriated to charitable purposes; and he *literally* observed our Saviour's direction of inviting those to his table, from whom no return could be expected. In order to be thus charitable, he was strictly economical: and his economy appears to have arisen at first from principle, and afterwards from a disinclination to pomp, the result of principle and habit.

Hale would never pass again base coin, which had been imposed upon him. In this point, it is to be feared, that there are some who are not sufficiently scrupulous; and yet the defence, usually urged in favour of the practice, might with equal propriety be pleaded by one, who having been robbed on the highway, should indemnify himself by plundering the next passenger whom he happened to meet.

When circumstances of a suspicious nature attach to a character, which exhibits such striking proofs of a truly Christian spirit, as that of Sir Matthew Hale, we should carefully examine the evidence by which they are supported; and, even if they are fully substantiated, we should judge of them with the utmost candour. Hale has been charged with favouring the cause of rebellion and fanaticism. We should have wholly disregarded this charge

as the offspring of calumny and party spirit, if nothing had been alleged in support of it beyond that regard for constitutional liberty, which led him to propose in parliament, that the restoration of Charles should be upon terms favourable to freedom; or that spirit of moderation, which induced him to treat dissenters as fellow Christians, to condemn persecution, and to countenance a scheme for a comprehension; though we might not in every respect coincide with his opinions on that subject, and though we think, that, at least in the present age, any compromise of the doctrines of the Church might endanger its safety. Nor are we of opinion that his taking, under the usurpation, the engagement to be faithful to the parliament as established without King or House of Lords, can subject him to much censure. His doing so might arise from an opinion that the new constitution was so far established, as to render submission to it a duty. But if the assertion of Wood be true, that, during the reign of Charles the First, Hale subscribed the solemn league and covenant, by which he promised to endeavour the extirpation of prelacy, we cannot reconcile such conduct to the allegiance which he owed to his Sovereign, the obedience which he owed to the laws of his country, and the attachment which he professed to the Established Church; and we should rather consider such a fact, if established by proof, as one additional testimony to the scriptural doctrine of the corruption and blindness of our nature, than attempt with the editor. (Vol. i. p. 130.) to apologize for it on principles of expediency. But the fact, we should recollect, rests on the single authority of Wood: Barneſ does not mention it, but unites with Baxter in asserting the sincere attachment of Hale to the Church of England; while the hesitation with which he accepted a commission from Cromwell, doubting (as he feared not to

tell the protector) his authority to grant it, and the confidence which Charles reposed in him, appointing him, on his restoration, not only Chief Baron of the Exchequer, but also one of the commissioners for trying the regicides, seem to afford satisfactory evidence of his loyalty, and to overbalance the testimony of an individual writer.

The knowledge of Sir Matthew Hale was not confined to the immediate objects of his profession. He pursued, by way of relaxation, the various branches of philosophy; and several treatises have been published, written by him, on detached parts of science. He appears to have been particularly attached to the Aristotelian system; and to this source we may perhaps ascribe the quaintness of style which occurs occasionally in his moral discourses, as well as some arguments, which, in the present improved state of metaphysical science, would be very little adapted to produce conviction. The recreations, however, of Hale, furnish an instructive lesson. It is not vacuity of thought, but change of object, that refreshes the mind, and renews its exhausted faculties. The mind requires not rest, like the body, but variety of exertion; and the want of thought wearies, instead of restoring, the intellectual powers. On this principle Hale turned to advantage even his hours of relaxation; and on this principle we may form a just estimate of many ingenious devices for destroying time, which many deem the great, if not the only, business and end of life, and which many of more sober judgment defend as innocent and necessary modes of relaxation.

To the life of Sir Matthew Hale, by Bishop Burnet, the Editor has added an Appendix, containing, among other matter, some interesting notes by Richard Baxter. The remainder of the first, and the whole of the second volume, consists of the writings of Sir Matthew Hale; the subjects of which our readers will collect from the table of contents.

"Four Letters of Sir Matthew Hale to his Children, viz. Letter I. Directions touching the keeping of the Lord's Day. Letter II. Directions touching Religion. Letter III. Concerning their Speech. Letter IV. To one of his Sons after his recovery from the Small-pox.—A brief Abstract of the Christian Religion.—Considerations seasonable at all times for cleansing the Heart and Life.—A Discourse of Religion, in Three Parts; Part I. The Ends and Uses of it, and the Errors of Men touching it. Part II. The Life of Religion, and Superadditions to it. Part III. The Superstructions upon Religion, and Animositities about them.—A Discourse on Life and Immortality.—On the Day of Pentecost.—Concerning the Works of God.—Of doing as we would be done unto.—The Life and Death of Pomponius Atticus, written by his Contemporary and Acquaintance, Cornelius Nepos; translated out of his Fragments: together with Observations political and moral thereupon.—A Discourse touching Provision for the Poor.

"Of the Consideration of our Latter End, and the Benefits of it.—Of Wisdom, and the Fear of God, that that is true Wisdom.—Of the Knowledge of Christ crucified.—The Victory of Faith over the World.—Of Humility; its opposite Vices, Benefits, and Means to acquire it.—Jacob's Vow: or the Modesty and Reasonableness of Jacob's Desire.—Of Contemnation, and the Motives to it, both moral and divine.—Of Afflictions; the best Preparation for them, and Improvement of them, and our Delivery out of them.—A good Method to entertain unstable and troublesome Times, Changes, and Troubles, a Poem.—The Redemption of Time: how and why it is to be redeemed.—The great Audit; with the Account of the good Steward.—An Enquiry touching Happiness.—Of the chief End of Man; what it is, and the means to attain it.—On remembering our Creator in the Days of our Youth.—Of the Uncleaness of the Heart, and how it is cleansed.—The Folly and Mischief of Sin.—Of Self-Denial.—Motives to Watchfulness, in reference to the good and evil Angels.—Of the Moderation of the Affections.—Of the Vanity and Vexation that ariseth from Worldly Hope and Expectation.—Of the Instability and Vicissitudes of our present Condition.—Of Contentedness and Patience.—Of Moderation and Anger.—A Preparative against Afflictions; with Directions for our Deportment under them, and upon our Delivery out of them.—Of Sublimity.

Prayer, and Thanksgiving.—Meditations on the Lord's Prayer.—The Lord's Prayer Paraphrased.—Poems upon Christmas Day."

In these essays, which breathe a truly Christian spirit, Sir Matthew Hale distinctly explains and ably vindicates the great doctrines of the Gospel: at the same time he cautiously guards them against abuse, and applies them to practical purposes. While he asserts that our best works are tainted with sin; that, were they pure, still they could merit no reward from God who is entitled to our perfect obedience; and that the observance of one precept can in no manner atone for the neglect of another; he contends with no less earnestness for the indispensable necessity of holiness as an evidence of our faith, and teaches us the use which should be made of evangelical principles in the daily occurrences of life. Does he recommend humility? He reminds us of our weak and sinful state by nature. Does he inculcate resignation under affliction? He presses upon our minds the reflection, that we deserve much severer chastisement from a just God, whose commands we have repeatedly broken.

It must not, however, be concealed, that in one or two passages, Hale speaks of the merit of human actions in unguarded terms. In the account of the good steward, Hale supposes him, after acknowledging his defects, to add, "I therefore most humbly offer unto thee the redundant merit of thy own son to supply my defects." Vol. ii. p. 235. This is to treat the merits of Christ as merely suppletory to our own; but from the general tendency of the writings of Hale, we think it evident that he meant not to inculcate such a doctrine. Indeed, in another essay, we find the following reflection:

"When I look upon my integrity, what a veil of hypocrisy hangs about it, that it augments not the name of integrity, and

yet that little small particle of what I call innocence and integrity, which is truly such, it is his gift to me, that is pleased to own and reward it at mine with peace and favourable acceptance." (Vol. ii. p. 149.)

See likewise the whole of the discourse on the knowledge of Christ crucified.

We must also notice, that the description of faith, given in Vol. ii. p. 107—109, appears to us imperfect. In enumerating the doctrines, a belief of which is essential to true faith, Hale omits all reference to that of the atonement, even when he speaks of God as being "ready upon repentance and amendment, to pardon whatsoever is amiss." Such inaccurate views are not in unison with the other parts of Hale's writings.

To the Calvinistic and Arminian controversy, Sir Matthew Hale appears to have attached no importance: but from some expressions which are employed by him, he appears to have inclined towards the Calvinistic opinion respecting predestination and final perseverance*. He attempts not however to resolve difficulties, which arise from our finite comprehensions; and asserts, without affecting to explain, the coexistence of the divine holiness and omnipotence with that degree of human liberty, which renders man at once liable to sin, and accountable for his conduct. "The freedom of the will of man is not controlled by the infallibility of the counsel of God, nor can interrupt

* For example, "as before our conversion unto God, we are dead in trespasses and sins, and cannot convert ourselves, so after we are converted, any one sin puts us as in ourselves, and in respect of our own strength, into the same state of dead men in which our conversion at first found us: only here is the odds: God is pleased to put in us a seed of life, which shall again quicken us though we fall." &c. (Vol. ii. p. 368.)

"The glory is the great end of all thy works: the end of thy great work of creation; the end of thy Son's coming into the world to redeem mankind; the end of thy eternal counsel in electing some to life and leaving others, &c." (Ib. p. 373.)

or disappoint it; and the sinfulness of the will and ways of man is not justified by the infallibility and purity of the counsel of God, nor doth it pollute it." And he illustrates this from a passage in Isaiah. "O Assyrian, the rod of mine anger, and the staff in their hand, is my indignation; I will send him against an hypocritical nation, &c. Howbeit, he *meaneth* not so, &c." Vol. ii. p. 505.

With the exception of a few words, apparently coined by the author, and which the editor has in general explained by a note, the style of the essays is perspicuous, manly, and nervous. It has not, indeed, the glossy polish by which many subsequent publications are distinguished; nor are the sentences cast exactly in the mould to which we are now accustomed. His divisions also and subdivisions (like those of his contemporaries) are not unfrequently too numerous and too minute. But the sound sense, close argument, and energetic diction by which his works in general are characterized, will recommend them to every reader, who values solid instruction above the tinsel of eloquence. The translation of the life of Atticus appears to us in several passages to be too literal, and to fall short of the elegance of the original. Of the poems (which we conceive were not intended for public perusal) we can only say, that Hale does not appear to have been more happy in his poetical genius than the orator of Rome.

We shall conclude our remarks on these volumes by extracting the following passages as specimens of the style and sentiments of our author.

"Is the God of heaven an eye witness of thy carriage, when either by thyself or others thou art solicited to evil? Take courage to resist this temptation; because thy Creator sees thee. Ask thy temptation whether it can secure thee from the sight and wrath of God? whether it can countervail thy damage in displeasing him that beholds thee? Dost thou want con-

rage or resolution to oppose it? Consider thy Lord stands by to see, and observe, and reward thee in thy opposition. Couldst thou see but that glory that hath commanded the resistance of evil, and how near it stands by thee, all the choicest solicitations to any sin would die in their first offer against thee. Dost thou doubt thy strength to oppose it? Know that thou canst not want strength, if thou hast but resolution. It is thy cowardice makes thee weak, it is not thy weakness makes thee cowardly. All the men in the world, nor all the devils in hell, could not fasten a sin upon thee, unless thou first consent. But suppose thou doubtest thy own heart, yet consider thy Maker's presence who is by thee, and able to support thee, if thou wilt but lay hold of his strength; and that strength of his he offers thee if thou wilt but take it."—"I am now solicited to break my Maker's command for a perishing profit or pleasure. Whatsoever my success be, I know the Glorious Holy Mighty God sees my demeanour; even he that hath his reward in his hand of indignation, and vengeance, and shame, in case I yield to this unworthy solicitation; and approbation, glory, and immortality, in case I stick to his command. And shall I in the presence of the Almighty and Glorious God, prefer the satisfaction of an unworthy lust or temptation, with shame, in the presence of my Creator, before my obedience unto him, even in his own sight, when he looks upon me and encourages me with a promise of strength to assist me and of glory to reward me?" (Vol. i. p. 265.)

"Humility gives great moderation, and sobriety, and vigilancy, in the fullest enjoyments of temporal felicity of any kind whatsoever. There is a strange witchcraft in prosperity to rob a man of innocence: how many in the world have I seen, that under the greatest pressures of crosses and calamities have kept their consciences fair and clean, their innocence, integrity, piety, and goodness within them, and about them, that yet by the warm beams and sunshine of external prosperity have cast off their innocence, as the traveller did his cloak in the fable, made shipwreck of their consciences, and become as great oppressors, as disordering and debauched livers, as proud and insolent, and perfect worldlings, as if they had never heard of a heaven or hell, of a God or Redeemer, or of a judgment to come?" (Vol. ii. p. 146.)

Speaking of affliction, he says—

" Bear it patiently, for it might justly be less cruel, and more severe; thou wast somewhat that another enjoys; but hast thou not somewhat that another wants? Thou hast lost a considerable part of thy estate, but hast thou not somewhat left? or, if thou hast lost all, hast thou not still thy health and thy limbs, that may supply thy necessities by honest labours? Thou hast lost thy limbs, or thy health; but dost thou not enjoy thy senses, and thy understanding, and reason? Thou hast lost thy reputation, honour, and esteem in the world; but hast thou not thy integrity and uprightness, the witness, and serenity, and peace, of thy own conscience? Thou hast lost many of thy near relations; but hast thou not some left? Thou art visited with sickness and pain; but hast thou not seen some that have had more acute, and less strength to bear them, and less means to be delivered from them, and less means to support them? But suppose thou hast lost all thy wealth, thy reputation, thy health, thy friends, yet hast thou not peace with God? the light of his countenance? the assurance of his favour? the hope of eternal life? and wouldest thou exchange this hope for the return of all thy temporal comforts and advantages?" (Vol. ii. p. 421.)

Expository Discourses on the Book of Genesis, interspersed with practical Reflections. By ANDREW FULLER, Vol. I. pp. 324. Vol. II. pp. 277, 4vo. 1806. J. Bardin. London. Price 10s.

We confess ourselves partial to those theological productions which bring near more immediately to the Scriptures, and give them a just, comprehensive, and practical view of the larger masses of their contents. It is, it must be acknowledged, difficult to confer upon such productions the same interest, and acquire in them the same popularity, as are to be obtained in discourses upon detached subjects of scriptural truth: they require too much attention and reflection on the part of the reader to render them so acceptable as they would otherwise be. And yet we are well satisfied, that a little attention in this kind of study would be far more beneficial than what, in the end, amounts to the same de-

gree of exertion in the looser description of reading. Of two students, who should adopt these two different modes of instructing themselves, and should set out from the same point, he who had chosen the first would find himself much farther advanced in the progress of real knowledge, than the other, who might have measured the same space, both in time and labour, but not in the direct line. Another difficulty attends the expositor of Scripture, in respect both of the scale upon which he proceeds, and the principles of selection which are absolutely necessary to a popular exposition of books of Scripture, particularly the more ancient. The more frequent error, as the scale is concerned, is too great prolixity; in consequence of which those parts which, if we may so speak, should be the subject of simultaneous intuition, are removed to so great a distance from each other by the intervening objects, that it is impossible to bring them into the same field of intellectual view. The performance then degenerates into the popularity and defects of the detached method. It is certainly possible, on the other hand, to be so concise, as to render the work not only unintelligible, but flat, uninteresting, and (may we be allowed the term?) impractical. These observations we consider as so many indirect commendations of the publication before us, in which, however, there are some things which we cannot altogether commend.

We certainly cannot think, that Mr. Fuller, in his present work, has found a subject exactly suited to his peculiar powers, which are very considerable. We conceive, that the style of writing, for which the genius of this author is best adapted, which of course he has generally chosen, and in which he most excels, is the ratiocinative, employed either in the confutation of religious error, or the demonstration of religious truth. His two principal productions have, accordingly, received

the suffrage of all parties, except the parties whom their logic has laid prostrate, to their distinguished merit; and we should accuse ourselves of ingratitude to the services of those who labour faithfully and successfully in the Lord's vineyard, and to whom, on such grounds, we are ever ready to give the right hand of fellowship, could we suffer ourselves to forget, that it is to Mr. Fuller's pen that we, in common with the whole Church of Christ in this land, owe *The Calvinistic* and Socinian Systems examined and compared as to their moral Tendency*; and *The Gospel its own Witness*.

The present work is certainly well executed: and this judgment will have the more weight with those who respect our judgment at all, when we say, as we ingenuously do, that it is the triumph of the sterling value of the performance over many objections which occurred and gathered strength during our perusal of the former part of it. Perhaps it will be required of us, that we should surrender these. Upon due and candid consideration, however, we do not feel disposed so to do.

We are inclined to treat with the more tenderness the faults which have obtruded themselves upon us in these volumes, without any previous desire or even expectation of finding them, and which indeed may be reduced to one class; because they evidently flow from an excellence, to which, however, they are by no means, as some would fondly persuade themselves, necessarily attached. We allude to the many instances which occur of undue and degrading familiarity in the representation of scriptural transactions. Such a fault was more likely to occur, or rather was likely when occurring to be more offensive, in the earlier part of the sa-

cred history, for reasons which are very obvious. To render an exposition of Scripture useful, it must be intelligible and impressive. But in endeavouring to give it this effect there is much danger, especially when the persons to be instructed are of inferior talents, of accommodating the subject, not only to their understandings, but to their taste, and of depressing the proper meaning of Scripture to the level of their comprehension and views, rather than raising them to the divine standard. There is something in this of the policy of those Romish missionaries who permitted their converts to retain their idolatrous rites, giving them, however, a Christian application. Hence those exhibitions of scriptural truth, even its most solemn parts, which have the effect of a perfect burlesque. Hence that growing practice of representing the transactions recorded in the word of God under modern ideas, and in modern terms imitating, or at least reminding one of, the conduct of those painters, who have attired the apostles and other personages of the same description, after the then existing costume of Germany, Holland, or Flanders. Hence likewise the more vitious custom of endeavouring to excite surprise and attention by putting every scriptural incident which will bear it in the form of a trick, a procedure which would almost persuade you that you are reading the exploits of a conjurer. We certainly do not mean to apply these censures in anything like their entire force to *any* part of Mr. Fuller's work: but we think, that they might pass for a caricature, in which most people would see something of a likeness to some parts of it. Surely no one can read the fourth discourse on the Fall, a subject which requires the most grave, and, we might add, most delicate treatment, and not be struck with the air of familiar irreverence which our author has used in discussing it. We indeed could scarcely believe our eyes, when we read the follow-

* We wish, for reasons which did not exist so strongly at the time of publication as now, that some other term, which the case would easily have admitted, had been chosen in the place of Calvinistic.

ing passage: "Satan will not be so *impolite* as to call in question either the honour or the understanding of Eve, but," &c. Vol. i. p. 29. What idea are we to form of politeness among the persons concerned, and in the then existing state of things? Our surprise was increased, when we found, that the very word under censure occupied so much of the second thoughts of the author, as to cause him to rectify it in two separate lists of Errata; and that, not to expunge it altogether, but to substitute for it the perhaps purer orthography of *unpolite*. Surely it would have been worth while to have had a list of *corrigenda*, were it but to inflict just chastisement, expulsion at least, upon this one peccant trisyllable.

The remainder of our duty will be more pleasant; and Mr. Fuller will perhaps accept it as some compensation for our honest treatment of his faults to say, that our limits will not permit us to pay an equally extended attention to his merits. The very discourse, which has provoked our animadversions, abounds with excellent instruction, enforced with much vigour of expression and acuteness of conception. The xiith and xiiith discourses, on the Flood, are well executed; and the xvth contains a good account of the prophecy of Noah. The xvith, on the Confusion of Tongues, is remarkable for a new hypothesis of the author respecting the object proposed in the building of Babel. He supposes, that the only object which will accord with the general character, applied to this transaction, or attempt, in Scripture, and with the whole account taken together, is "that of AN UNIVERSAL MONARCHY, by which all the families of the earth, in all future ages, might be held in subjection," p. 136. Nimrod is conjectured to be the leader in this enterprise.

The twenty-second discourse is entitled "Abram justified by Faith;" and here our author enters upon a professed discussion of that import-

ant subject. The following passage is characterized, as appears to us, both by its justice and acuteness. Having referred to Gen. xv. 5, 6, where it is said by the sacred historian, that the faith of Abram was counted to him for righteousness, Mr. Fuller proceeds:

"Much is made of this passage by the Apostle Paul, in establishing the doctrine of justification by faith; and much has been said by others, as to the meaning of both him and Moses. One set of expositors, considering it as extremely evident that by faith is here meant *the act of believing*, contend for this as our justifying righteousness. Faith, in their account, seems to be imputed to us for righteousness by a kind of gracious compromise, in which God accepts of an imperfect, instead of a perfect obedience. Another set of expositors, jealous for the honour of free grace, and of the righteousness of Christ, contend that the faith of Abram is here to be taken *objectively*, for the righteousness of Christ believed in. To me it appears that both these expositions are forced. To establish the doctrine of justification by the righteousness of Christ, it is not necessary to maintain 'that the faith of Abram means Christ in whom he believed. Nor can this be maintained: for it is manifestly the same thing in the account of the Apostle Paul, as *believing*, (Rom. iv. 5.) which is very different from the object believed in. The truth appears to be this: it is faith, or believing, that is counted for righteousness; not however as a righteous act, or on account of any inherent virtue contained in it, but *in respect of Christ, in whose righteousness it terminates*," pp. 182, 183.

Mr. Fuller refers to Calvin's Inst. Book iii. ch. xi. §. 7, for the last assertion.

We are tempted to transcribe the following important observation concerning ignorance, although we can hardly have failed to present it in some form before. But it will bear repeating, and ought always to be remembered.

"We see in this account," (says Mr. Fuller, meaning that of the affair between Abraham and Abimelech) "That absolute ignorance excuses from guilt: but this does not prove that all ignorance does so, or that it is in itself excusable. Where

the powers and means of knowledge are possessed, and ignorance arises from neglecting to make use of them, or from aversion to the truth, it is so far from excusing, that it is in itself sinful," (p. 242.)

In the xxxth discourse on Abraham's temptation to offer up his son, Mr. Fuller deviates, as he professes to do, from the strict expository form, and considers the subject under certain heads. The whole is excellent and affecting.

We shall only observe further, concerning the merits of these volumes, that the history of Joseph, which holds so conspicuous a place in the sacred records, and which occupies more than the latter half of the second volume of this work, is treated with peculiar sagacity and interest. The author has the more merit in rendering this part of his work attracting, because the simple narration in the original has itself so much of this quality as to render every attempt to make it more interesting, by dilating its contents, peculiarly hazardous and unpromising; and because so many attempts have been made in the same way with considerable success, that, as few writers can hope to excel a numerous body of predecessors who have themselves excelled, so all that they

can in general aspire to is to say the same things, with the disadvantage of being the repeaters of them. Mr. Fuller, however, is in many respects original; and his exposition of the history of Joseph will be read with a lively interest, and with profit, by all who will yield themselves to its due and natural influence.

Upon the whole, we consider and recommend this work as a very useful family book. The author has not entered, it was not his design to enter, into those critical inquiries, which are necessary to the elucidation of many portions of the subject of his exposition; and he has consequently left many difficulties in their original obscurity. Such inquiries are undoubtedly useful; although if a separation is to be made, and alas! is made, where there ought to be none, we strongly, and without any hesitation, prefer the view which Mr. Fuller has taken of his subject; and would much rather, both for ourselves and others, that the word of God should produce even but a moderate practical effect upon the heart, than that, if it were possible, all its difficulties should be critically solved, and all its excellencies critically discovered, without that consequence.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

I BEG leave to offer a few observations on the religious part (if I may be allowed so to term it) of the last *Edinburgh Review* (No. xvi.)

You probably will agree with me, that the cause of religion in this country may be materially either advanced or obstructed, even by the incidental notice of it in popular and periodical works. If a Reviewer of reputation, though in general silent on religious subjects, should occasionally indicate a deep reverence for Christianity, the mind of his readers, provided there be nothing in

the Review to render the sincerity of the Reviewer suspected, may insensibly imbibe a portion of the same seriousness. If a Reviewer should very profanely, and yet ever so rarely, sneer at religion and the professors of it, an infidel spirit will be generated. If avoiding equally every indication of a serious regard for Christianity, and all expressions of contempt for it, he should observe a middle course;—if he should pay homage to Christianity, merely as to a part, and (let it be admitted) a perfectly respectable part, of our national establishment; if in canvassing the talent displayed in religious

publications, he should deliver no distinct judgment respecting the truth of the religion itself;—if declaring his approbation of the morality of the Gospel, he should professedly neglect the doctrinal part of it;—if, though he should speak favourably of religion in general, and of Christianity in particular, he should usually recommend motives drawn, exclusively, from considerations of the condition of man in this world, and should sometimes even suggest the hopelessness of teaching him to *act in consequence of the truths revealed to him*;—I apprehend that, in this case, the Review, though it could not be charged with attempting rudely to overthrow the religion of the country, would infallibly contribute to weaken and undermine it. If it should be contended, that such a Review, by affirming the political uses of religion, and inculcating a general spirit of toleration, may dispose some, who are already infidels, to bear with, or even to favour the existing faith; that by its candour in treating certain questions between theological combatants, it may sometimes serve, though indirectly, the cause, both of truth and charity; that it may even justly claim the merit of affording a most important aid to the interests of morality, by occasionally holding up to public detestation a great delinquent;—yet the question will still remain to be decided (even if we admit, in some degree, its moral uses in the instances contended for) whether its general tendency be favourable or unfavourable to the cause of Christianity. To us, indeed it appears, that by dismissing from consideration the doctrines of Christianity; by stripping it of that faith which is its great characteristic; by treating it only as one of many useful religions, as at best, a sort of *primus inter pares*; above all, by teaching the sufficiency of that morality which is independent of it;—such a Review as I have described, though seeming to occupy

a middle ground, must inevitably subserve the cause of infidelity. For is not Christianity completely dishonoured by it? Christianity claims to have been foretold by prophets, attested by miracles, and established by the Son of God. Either it possesses this divine origin, or it is an imposture. But how can we admit its high pretensions to divinity; how can we believe that the Almighty has miraculously interposed in order to supply incentives to action which are drawn from the heavenly world, if we suppose, as such a Review supposes, that earthly motives are the only motives to which there is any practical wisdom in resorting? Moreover, all those men who stand forth as champions for the faith of the Gospel acquire, when viewed through the medium of such a Review, the character of Fanatics; that is to say, of men who are eager in the pursuit of some speculative and unproductive doctrines, and undervalue moral practice.

I do not presume to say that I have been now presenting the *precise* picture of the Edinburgh Review, a work, I admit, in which there is occasionally much to approve and even admire. I think, however, that the conductors of it ought to be aware that they have excited in many minds a suspicion, we think a just suspicion, that its moderation is too nearly allied to neutrality, and that its neutrality is of that mischievous nature which I have represented. But I proceed to fulfil my intention of animadverting on some passages in the last number of this Review.

The article which I shall first notice is a critique on the works of Dr. FRANKLIN. I doubt whether this American philosopher is or is not to be considered as a believer in Christianity. A letter written by him in the decline of life, and quoted by the Edinburgh Reviewer, affords some presumption of his infidelity. He was, however, a moral writer; that is to say, he wrote in favour of

those virtues which are the most conducive to the advancement in life of individuals in the lower classes, and to the prosperity and aggrandizement of a new country; such as honesty, frugality, and industry. He delivered a number of shrewd proverbial sayings, calculated to recommend his favourite branches of morality, and employed in all his writings a peculiar clearness and felicity of diction. The virtue taught by Dr. Franklin is nowhere stated, in the *Edinburgh Review*, to be defective through the want of a more religious foundation. His life and writings are there extolled, as "affording a striking illustration of the incalculable value of a sound and well directed understanding, and the comparative uselessness of learning and laborious accomplishments;" and his life in particular is recommended as "a very useful reading for all young persons of unsteady principles who have their fortunes to make or to mend in the world."

Now, Sir, if our whole object were to make or to mend our fortunes in the world, a morality founded on worldly prudence might be the best adapted to our purpose. But are we, or are we not, beings created for immortality? Have we, or have we not, any light from heaven on this subject? "All our actions, and thoughts," (as a great writer very justly observes) "must take so very different a course according as eternal blessings may, or may not be expected, that it is impossible for us to proceed with judgment and discretion, except we keep this point, which ought ever to be our ultimate object, continually in view." If I believe that I possess an imperishable part, and that life and immortality have been brought to light by the Gospel, then, undoubtedly, though I may borrow a few prudential maxims from the imperfect pages of Dr. Franklin, yet never, never would I forget, that the business of man, in this world, is not to make or mend his

fortune; is not, as this expression may imply, to add house to house and field to field, which is the scriptural description of covetousness, and to cultivate the habits conducive to this end; but is rather to provide "a treasure in the heavens that faileth not." In order to attain this "prize of our high calling," many things are necessary which are overlooked by the ordinary moralist. We have not only to be honest and industrious, to be prudent and saving; but to be humble and patient, kind and forgiving, bountiful and merciful: and to all the varied expressions of love to man, we have to add the devout and fervent love of our Maker and our Redeemer.

But it will be said, perhaps, that Dr. Franklin, even if not a Christian, believed in a life to come. Let us advert to the letter quoted by the *Edinburgh Reviewer*, to which I have already alluded.

"When I observe," says this philosopher, "that there is great frugality as well as wisdom in the works of God, since he has been evidently sparing both of labour and of materials," "for that the earth, water, air, and perhaps fire, which being compounded form wood, do, when the wood is dissolved, return, and again become air, earth, fire, and water:—I say, that when I see nothing annihilated, and not even a drop of water wasted, I cannot suspect the annihilation of souls, or believe that he will suffer the daily waste of millions of minds, ready made, that now exist, and put himself to the continual trouble of making new ones. Thus finding myself to exist in the world, I believe I shall in some shape or other always exist. And with all the inconveniencies human life is liable to, I shall not object to a new edition of mine; hoping, however, that the errors of the last may be corrected."

Such, then, appears to have been the ground of this philosopher's belief in a life to come.

In this profession of his faith, as well as in an epitaph of a very similar cast, which he wrote for himself, there is something even of the profane. The plain declarations of Scripture on the subject are not

mentioned as any part of the argument. The resurrection to which he looked, is not described as being like that of the Scriptures; where we are told that "all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection to condemnation;" but rather a general emendation of the condition of human nature. No aid, therefore, to morality, seems to have been supplied by his faith. This man, nevertheless, shines forth, as if he were a moralist of the first order, in the pages of the *Edinburgh Review*. He is said to have been too low and coarse in some of his expressions. Surely it might have been added, that he was too low in his morality also; too mean and vulgar in his representations of the heavenly state; too grovelling in his conceptions of that great and sublime Being in whom he professed to believe. I will not deny, at the same time, that his arguments in favour of a future existence may, by possibility, be of some use to those who are more disposed to revere the maxims of philosophy than the plain declarations of the New Testament; in as much as they may induce a reflecting mind to think upon the subject, and having thought upon it, to seek for information, where alone it is to be found. But if they should fail to produce this result, their effect, we apprehend, will be mischievous.

Before I quit this subject, it may be useful to touch on the general character of Dr. Franklin, as it appears in his account of his own life. His ancestors lived at Eaton, in Northamptonshire, on a freehold of fifty acres, to which they added the occupation of Blacksmith. The family was attached to the Church of England till the close of the reign of Charles the Second, when numerous Clergymen being expelled as non-conformists, the father of the Dr. joined himself to the ejected Ministers.

Conventicles being subsequently prohibited by law, he migrated with many others to America. His mother was the daughter of Peter Folger, one of the first colonists of New England, a man who, in Mather's *Ecclesiastical History* of that province, is stated to have been "a pious and learned Englishman." Benjamin Franklin, afterwards the Doctor, at ten years of age, assisted his father in his business of soap boiler and tallow chandler; but was soon weary of the employment. Speaking of this period, he says,

"My father's little library was principally made up of books of practical and polemical theology. I read the greatest part of them. I have since often regretted, that, at a time when I had so great a thirst for knowledge, more eligible books had not fallen into my hands; as it was then a point decided that I should not be educated for the Church."

He now applied himself particularly to the improvement of his style in writing, and his declension in religion appears from the following passage.

"The time which I devoted to these exercises (of the pen) and to reading, was the evenings and mornings, and Sundays, when I could escape attending divine service. My father, while I lived with him, had insisted on my punctual attendance on public worship; and I still indeed considered it as a duty, but a duty which I thought I had no time to practise."—"About this time," he says, "the perusal of Shaftesbury and Collins had made me a sceptic, and being previously so as to many doctrines of Christianity, I found Socrates's method of disputing to be safest to myself, and most embarrassing to my adversaries. It soon afforded me singular pleasure. I became adroit in obtaining, even from persons of superior understanding, concessions of which they did not foresee the consequences. Thus I sometimes obtained victories which neither my cause nor my arguments merited."

Some censures of dogmatism and positiveness follow this remark, which contribute to create some doubt as to the extent of the meaning of the expression. "which nei-

ther my cause nor my arguments merited."

I think it is pretty plain, that at the time of writing this passage, Franklin still continued to be in a considerable degree sceptical. Had it been otherwise, he would have manifested some desire to obviate the effect of his former arguments in undermining the eternal hopes of his fellow creatures.

"Soon afterwards," he says, that "in consequence of his indiscreet disputes upon religion, he began to be regarded by *pious souls* with horror, either as an apostate or an atheist." Chiefly on this account he left the printing house in which his father had engaged him.

I shall not attempt to describe the manner in which Dr. Franklin rose from the condition of a printer, to that of representative of one of the States of America, and Ambassador to Paris; nor shall I dwell on his discoveries in electricity. It is sufficient to observe, that his rise appears, even from his own account, to be referable much more to his talents than to his virtues. My object is his religious persuasion. No where in his narrative does he record any material revolution in his mind in respect to Christianity. He seems, however, when sobered by age, as well as when exalted into power, to have entertained some respect, both for religion in general, and for the ministers of the Gospel. He often professes his belief in a particular providence; he refers his exaltation to the divine goodness, seems to regret the absence of all religious principle from his mind at certain seasons of temptation, and, in leaving a large sum by will to a charitable use, he directs that the management of it shall be committed to the "select men of Boston, united with the ministers of the oldest Churches in that town, both episcopalian, congregational, and presbyterian."

I have entered into this part of the character of Dr. Franklin, chiefly

for the sake of inferring the source from which that degree of liberality towards religious persons, which the Doctor shewed, and also a part of that morality which he practised, probably arose. The recollection, at least, of the devout habits of the father, was not likely to forsake the son. He would occasionally recognize in pious characters, around him or beneath him, the image of many of his remote ancestors; and he would tolerate that singularity by which he knew them to have been characterized. He would also probably combine, with his own more worldly principles of morality, some degree of hereditary strictness. Hence the candour of this sceptic. Hence also, perhaps, a part of that imperfect virtue of which his more than half deistical principles might have the credit. Characters of this kind, as I conceive, are not uncommon in America. Their remaining strictness, however, and probably also their spirit of toleration, are wearing out. To a rigid faith and practice (perhaps too rigid in some respects, and on that account the less durable) succeeds a certain degree of latitudinarianism, which is, nevertheless, combined with a few religious habits. Latitudinarianism is followed by scepticism, a scepticism, however, that accredits itself by the means of many moral maxims which it holds fast. The progress from scepticism to deism, and even atheism, is sometimes rapid; and it is much to be feared, lest the spirit of toleration, since it results from the *circumstances* rather than the *principles* of those who profess it, should, in the end, give place to contempt and hatred of the Christian character, and even to persecution itself. I would in no means imply that there is any regular progress towards this extreme point among our Scotch philosophers and moralists. Let them be ware, however, lest they also, receding from the *Calvinism* of their ancestors, should travel along the

whole of that road, which some American freethinkers have trodden. And certainly the liberal praise bestowed on Dr. Franklin, by the Edinburgh Review, may be allowed to awaken a certain degree of suspicion on this subject.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*The Theory of Gesture and Action*, illustrated by upwards of 60 engravings of characteristic figures; by Mr. HENRY SIDDOMS.

In the Press:—*Lectures on the Acts of the Apostles*, read to the Parishioners of Stockton on Tees, by the Rev. Mr. BARWISTON.

Mr. ARROWSMITH is engaged in preparing a new Map of Scotland, from Original Materials, obtained from the Parliamentary Commissioners for making Roads in the Highlands, and from the several proprietors of the Western Islands. It will be accompanied by a Memoir, explanatory of the several authorities from which it is constructed.

The sale of the most popular Periodical Works in France is said not to exceed 500 copies, while that of the same class of works in England varies from 1000 to 10,000. In Germany, 4000 copies are sold, it is said, of the Jena Literary Gazette; and nearly as many of some other literary and scientific Journals.

A New Periodical Work is just commencing, entitled *The Literary Panorama*, in monthly Numbers, price 2s. 6d., printed on extra royal paper. It will include a Review of Books, chiefly foreign; a Register of Events; and a Magazine of Varieties. It professes to comprise Intelligence from the Various Districts of the United Kingdom; the British Connections in the East Indies, the West Indies, America, Africa, Western Asia, and the Continent of Europe.

A new edition of HORTON'S *Chronicles* is in the press, and is intended as the first of a series of the English Chronicles.

The flourishing state of the grand staple manufacture of this kingdom may be estimated from the following comparative view. In the West Riding of Yorkshire, in 1725, were manufactured 26,671 pieces of broad cloth; in 1805, they amounted to 220,257 pieces, making 10,079,436 yards. Of narrow cloths, in 1738, there were 14,496 pieces manufactured; and in 1805,

they amounted to 165,847 pieces, making 6,195,517 yards.

An interesting Paper on the *Art of Swimming* appears in Nicholson's Journal, No. 58. The Editor remarks that the art may be learnt almost at a single trial. Those boys, who are the most daring at plunging into the water before they can swim, seldom acquire it so soon as those who attend with some care to the method of striking their arms and legs. Mr. Nicholson has known several persons, who, after acquiring the method of striking the arms separately; and of striking the legs while the body was supported by the hands bearing on the ground in shallow water, have swam well on the first trial to combine both motions together. The rules for swimming swiftly and with little fatigue are few:—the body must lie as near the surface, and the head as low, as conveniently may be: the knees must be kept wide asunder, in order that the obliquity of action in one leg may counteract that in the other, instead of their joint action producing a librating motion of the body: and the stroke or impulse must be given with much more velocity, than that employed in drawing the legs up again. Any one who has courage to lay himself on his back on the water, and remain without any motion will find that he will not sink: if he then draws up his legs very gently, and strike them out, bringing his chin at the same time towards his breast to prevent the water from flowing over his face, he will find, that he has, at one trial, acquired the art of swimming on his back. Men are drowned by the natural action of raising their heads to save themselves, by grasping some object, which adds to the unbalanced weight, and sinks the head; while infants often escape, after floating a considerable time in the water, because, having short arms, and little of the habits of seizing and grasping, they are less likely to drown themselves than men, as they do not raise their arms; and hence always swim, if they never entered water before, because they naturally take the prone posture, which is suitable for making progress

in swimming. Any one, therefore, who falls into deep water, will find that he will rise to the surface by floatage, and will continue there if he do not elevate his hands: if he move his hands, under the water, in any manner he pleases, his head will rise so high as to allow him free liberty to breathe: and if he move his legs, as in the act of walking up stairs, his shoulders will rise above the water: and thus any man may support himself till assistance can be procured.

FRANCE.

The Imperial Printing Establishment at Paris employs 400 workmen, besides a number of women, who fold and stitch the pamphlets and laws printed there.

M. GUYRON gives the following as a sure specific against contagion:—Take four ounces of salt, six grains of manganese, water two ounces, and sulphuric acid two ounces. The manganese in powder is mixed with the salt in an earthen vessel, the water is then added, and afterwards the sulphuric acid. One fumigation is sufficient, if the chamber be not inhabited; but if there be patients, it must be repeated three or four times.

HOLLAND.

The following *Remedy for stopping Bleedings from the Nose* has been in universal use, say the Editors of the Medical and Physical Journal, for more than a hundred years, in the province of Frisia; but was kept a profound secret, till M. Tjallingii, apothecary at Amsterdam, made its composition public: which is as follows:—*R. Sacchari Saturni unciam unam, vitrioli Martis unciam semis, seorsim terantur in mortario vitreo, adde spiritus vini uncias octo.* M. Young persons, from ten to twelve years of age, are to take ten or twelve drops; patients under twenty, fourteen or fifteen drops; and grown persons, twenty drops: four times each, in a spoonful of wine or brandy. He has succeeded in the most obstinate cases. By analogy, he recommends the same medicine for the cure of hæmorrhages of all kinds; particularly those of the uterus, which often prove very tedious.

The literary productions of Holland, including Translations, were very numerous last year. On Theology they amounted to 130; besides Journals, which treat chiefly of divinity, and a weekly paper, which contains but Biblical Dissertations, and is supported by many persons. On Medicine, Physic, and Natural History, 114 works appeared.

DENMARK.

The Tobacco Plantation of Fredericia in Jutland produced 83,563 pounds of tobacco, of different qualities, by 56 planters.

UNITED STATES.

The following is an accurate Comparative Table of the Wealth, Resources, Population, &c. of the United States, for the years 1804, and 1805.—Note, D. denotes Dollars.

	1804.	1805.
Free persons, including Louisiana	5,000,000	5,154,000
Slaves, increase 2½ per cent. an.....	909,900	935,960
Total population...	5,909,900	6,089,960
Total increase in each year.....	228,582	180,000
Persons to each square mile.....	3	3
Improved lands.....	98,030,000	99,400,000
Militia.....	1,050,000	1,110,000
Navy { Vessels.....	20	24
{ Guns.....	560	574
Seamen.....	64,000	66,000
European Emigrants.....	5,000	4,600
Merchandise importedD.	80,000,000	96,000,000
Domestic produce exportedD.	40,477,879	42,087,000
Total exports ...D.	77,069,074	90,668,000
Tons, Merchant Vessels (1803 & 1804).....	1,107,323	1,443,433
Import on Merchandise & Tonnage (1803 and 1804)	10,479,417	11,295,563
Total receipts (ib.)	11,004,097	11,826,300
Civil list and contingencies (ib.)..	576,748	674,793
Total expenditure (ib.).....	11,158,933	12,612,113
Metallic medium	17,500,000	18,000,000
Bank notes in circulation.....	14,000,000	15,000,000
Banking capital....	39,500,000	43,000,000
Number of banks	59	72
Nominal public debt.....	97,929,026	97,232,000
Active sinking fund, and reimbursements, deducted	20,208,048	25,406,953
Custom house bonds, and cash in the treasury	16,500,000	18,000,000
No. of acres sold to pay the public debt, at two to six D. per acre	1,293,336	1,912,602
Proceeds of sales	2,388,509	4,126,462

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Bishop Hall's Works: Vol. VI. containing the Devotional Writings; demy 8vo. 8s. royal 12s.

Demonstration of the Existence of God from the wonderful Works of Nature. Translated from the French of François Auguste Chateaubriant, and dedicated by Permission to the Lord Bishop of Landaff. By Frederic Shoberl. 2s. boards.

A Charge delivered at the Visitation of the Rev. the Archdeacon of Sarum, on the 17th, 18th, 19th, and 20th June, 1806. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex at the primary Visitation in May and June, 1806. By G. O. Cambridge, A. M. F. A. S. 1s.

The Christian Officer's Complete Armour, containing Evidences in Favour of a Divine Revelation. By Colonel Burn, of the Royal Marines. 2d edition. 4s.

MISCELLANIES.

An Account of Prince Edward's Island, in the Gulf of St. Lawrence, North America; containing a description of its divisions, soil, climate, cultivation, discovery, progress, and present state of the country, government, &c. with a Map of the Island. By John Stewart, Esq. 8s.

Thoughts on Trial by Jury in Civil Cases, with a View to a Reform of the Administration of Justice in Scotland, in a Series of Letters. 1s. 6d.

Observations on the Nature, Kinds, Causes, and Prevention of Insanity. By Thomas Arnold, M. D. Fellow of the Royal College of Physicians, &c. corrected and improved, in 2 vols. Price one guinea.

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Observations on the Utility, Form, and Management, of Water-Meadows, and the Draining and Irrigating of Peat-Bogs; with an Account of Pringle Bog, and other extraordinary Improvements, conducted by his Grace the Duke of Bedford, T. W. Coke, Esq. and others. By W. Smith. 10s. 6d.

The British Farmer's Cyclopaedia, or Complete Agricultural Dictionary. By T. Potts, 4to. Part I. 10s. 6d.; to be completed in 12 Parts.

History of the Life, Exploits, and Death, of Admiral Lord Nelson. By F. W. Blagdon, Esq. 4to. 2l. 2s. boards, with Plates.

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Explanations of Time-Keepers constructed by Mr. Thomas Earnshaw and the late Mr. John Arnold. Published by Order of the Commissioners of Longitude. 4to. 5s.

The Principles and Regulations of Tranquillity, an Institution commenced in the

Metropolis for encouraging and enabling industrious and prudent Individuals in the various Classes of the Community to provide for themselves by the Payment of small weekly sums. By J. Bone. 3s. 6d.

A Brief Examination into the Increase of the Revenue, Commerce, and Navigation, of Great Britain, during the Administration of the Right Hon. W. Pitt. By the Right Hon. G. Rose, M. P. 5s.

An Account of Two Attempts towards promoting the Improvement and gradual Civilization of the Indian Natives of North America. 2s.

A Dialogue between Bonaparte and Talleyrand on the Subject of Peace with England. 6d.

RELIGIOUS INTELLIGENCE.

EDINBURGH MISSIONARY SOCIETY.

THIS society has lately published its annual report, containing a view of the progress of their affairs during the last year. The only part of this report which we have not anticipated, is an occurrence of considerable importance to their mission in Tartary, which has recently taken place. It is thus related. "When the state of our funds had put it out of the power of the missionaries to redeem any more of the native youths *, the providence of God, in a very extraordinary manner sent them, free of cost, from a distant part of Tartary, above forty children, to be educated in the Christian faith. They are of a tribe of Kirghisian Tartars, of both sexes, and from five to fifteen years of age. In their native country, they were, to human appearance, placed beyond the reach of the means of grace; but HE who says 'I will bring my sons from far, and my daughters from the ends of the earth,' compelled their tribe, under the pressure of famine, to offer their children to the Emperor as the price of bread; and induced his counsellors to present a portion of them to the

missionaries at Karass to be educated, under their eye, in the Christian religion. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.' Would it have been proper for the missionaries to have declined the offer because they had not the approbation of the society? Would it have been proper for the society, after they received information, to have censured their conduct in accepting so singular a gift? Certainly not. They are the Children of Providence. God has said, 'Take these children and educate them for me, I will give you your wages:' and it is hoped that the friends of religion will not suffer the missionaries to want the means of feeding and clothing them, and of bringing them up in the nurture and admonition of the Lord *."

Still later accounts, we understand, have been received from Karass, from which it appears that the missionary settlement is healthy; that the baptized natives conduct themselves in a manner that accredits their profession; that their young people are very promising, several of them being able to read both Turkish and English; that the prejudices of the surrounding natives are not so violent as formerly; and that even some of the Effendis are become friendly, and seem to wish well to them.

* The funds of the society, we are sorry to perceive, are now quite exhausted. The directors earnestly solicit the assistance of all who are interested in the success of the Gospel.

* The family of the missionaries now consists of upwards of 80 persons.

cause. The Russian Government has made them a grant of land, and annexed to the grant certain important privileges. A tract against Mohammedism has been printed by the missionaries in their press at Karass. It is written in Arabic, and the typography is said to be remarkably well executed. The tract makes a great stir among the Moslems. Mr. Brunton has made considerable progress in translating the Scriptures into the language of the country. To this object he has devoted much of his time and attention; and he thinks that he has succeeded in making such a translation as will be understood, not only by the Turks, but also by the Tartars. All the missionaries, and some even of the Effendis, are anxious to have it printed, but this cannot be done without a new font of Arabic types; and in the present exhausted state of the society's fund it is doubtful whether they can engage in this great and necessarily expensive work.

METHODIST CONFERENCE.

The minutes of the annual conference of the methodist preachers late in connexion with Mr. Wesley, represent the numbers in their societies to be as follows:

In Great Britain.....	110,806
In Ireland.....	23,773
Gibraltar.....	40
North Scotia, New Brunswick, and Newfoundland.....	1,418
West Indies, Whites.....	1,775
Coloured people, &c.....	13,165
	<hr/> 14,940
United States. Whites.....	95,629
Coloured people, &c.....	24,316
	<hr/> 119,945

In the course of the conference, a question is asked, "Can any advice be given concerning the mode of conducting the Sunday service in our Chapels?" to which the following answer is given: "We insist upon it, that the Holy Scriptures shall be constantly and statedly read in public, wherever we have preaching in the forenoon of the Lord's Day. Our fixed rule is, that wherever divine service is performed by us in England on the Lord's Day in Church hours, the officiating preacher shall read either the service of the Established Church, our venerable father Mr. Wesley's abridgment of it, or at least the lessons appointed by the calendar." There is a latitude in this fixed rule which ought to prevent its proving a burden to any man's conscience.

It is impossible not to approve highly of
CHRIST. OBSERV. No. 57.

the rules of this society with respect to smuggling, which the conference directs to be enforced. "How shall we put a stop to smuggling?"—"Speak tenderly and frequently of it in every society near the coast: carefully disperse Mr. Wesley's word to a smuggler: expel all those who will not leave it off: silence every local preacher who defends it."

In another place, in speaking of the extravagance of dress, they express a determination, (which, in some of its objects at least, appears to be a little whimsical,) "to put an end to the unjustifiable custom of the men wearing lapelled coats," (we were not aware that lapelled coats were obnoxious to censure) "and expensive showy stuffs; the women wearing short sleeves and long tailed gowns; and the children a superfluity of buttons and ribands."

BRITISH AND FOREIGN BIBLE SOCIETY.

Agreeably to our promise, we shall now insert a few extracts from the Appendix to the second annual report of this Society.

Extract from an address to the Christians in the Prussian States.

"In that highly favoured country where, for a considerable time past, the spirit of active Christian charity has been awakened, and a fire kindled by the Lord, which already shines into the remotest parts of the earth—in the powerful kingdom of Great Britain, a society has been formed, consisting of Christians of all ranks and religious denominations, for the laudable purpose of propagating the word of God to the most of their power by cheap distribution among the poor."

[Here follows an extract from the first Report of the British and Foreign Bible Society.]

"No fire burns upon the altar of the Lord, without spreading its flames around. This fire has also extended its flames. The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

"Already in the German Empire a society has been formed actuated by the same spirit and for the same purpose as that in England. In the Prussian states also there is still room for sowing the good seed of the word. They still contain districts, where, in the houses of many Protestant families, the precious Bible is sought in vain."

"Christians in our Prussian country!

& G

who have been favoured by God with spiritual blessings in heavenly places, and at the same time in greater or less degrees with temporal goods, aid us by your active concurrence in performing this work of love. Enable us by your charitable contributions, both small and great (for the smallest gift derives worth from the intention of the giver, and becomes, by God's blessing, great) to sow the good seed of God's word in abundance. Let us do good to all men, but chiefly to those of the household of faith. (Gal. vi. 9.)"

The above-mentioned address having been inclosed in a letter to his Prussian Majesty, soliciting his gracious protection, he returned the following answer :

"It is with real satisfaction that I discover, from your letter of the 7th of February, and the inclosed address, the laudable endeavours of the Prussian Bible Society for the gratuitous and cheap distribution of the Bible to the poor of my dominions; and whilst I render justice to your particular merit in promoting such an useful institution, I transmit to you at the same time 20 Frederick's d'or, as an addition to its funds. I am your gracious King,

"FREDERICK WILLIAM."

Extract of a Letter from a Roman Catholic Clergyman in Swabia.

"I feel the highest regard for the wise and prudent zeal of the English Bible Committee, because it is my own desire to see the pure and genuine word of God spread, and am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power. As the degeneracy of all outward churches is so great and general, and still threatens to become greater and more general, I comfort myself with this, that the Lord is retiring into the inner temple, and more gloriously building up the invisible church. At least he does not sit idle at the right hand of his Father, nor can he lose his suit: whatever may now be the appearance, he must finally be the gainer. Our duty however is this, to pray more earnestly than ever: let thy kingdom come! and, Lord abide with us, for it is towards evening. Dr. Sailer, (who by his truly evangelical instructions and writings has proved a great blessing to the Roman Catholics in Germany) thus expresses himself in his last book: 'Christianity is so firmly founded on its own basis, that after it has outlived the times of persecution, after it has remained unshaken in the age of supersti-

tion, it will also outlive this age of infidelity and contempt.' Therefore we cannot sufficiently rejoice, that we are privileged to serve such a Master, who is infinitely superior to all his enemies, who has the victory in his hands, ever since the world has stood, who finally shall put all enemies under his feet, at whose name every knee shall bow and every tongue confess, that Jesus Christ is Lord. Nor shall we be able sufficiently to know and to appreciate all the excellencies of the kingdom of Christ, and the exalted dignity of his Person: never shall we be able fully to comprehend the favour and happiness vouchsafed to them who shall be partakers of the kingdom of God through faith in Christ. Would not even our blessed Lord and Saviour himself rejoice to see the fraternal union which subsists between us, the interest which we mutually take in each other, and the sincerity of our wish to see all our brethren become partakers of the same blessings! Yes, Lord! let thy kingdom come, and be extended further and further. May our blessed Lord and Saviour daily more become that which he is made of God unto us, Wisdom, Righteousness, Sanctification, and Redemption; yea may he become our all in all, and we fruitful branches in him the living vine. May light and life and love be multiplied in us, and may the peace of God which passeth all understanding, keep our hearts and minds in the love of God and his dear Son Jesus Christ."

Extract from an Advertisement of the Roman Catholic Bible Society at Ratisbon, to the Christians of that Persuasion throughout Germany.

"To shew that we value the Doctrine of Jesus Christ, and

"Dear Brethren and Sisters in Christ!

"It is desirable, that the Holy Scriptures of the New Testament could be put into the hands of many pious Christians at a low price. Thereby they would be comforted in their afflictions, strengthened in their trials, and more preserved from the temptations of the world. Many excellent souls do not find in the public religious instruction that for which they hunger; as also often in the confessional only judgment for their outward deeds, without being led to an acknowledgment of their inward corruption, and to faith in the blood of Jesus their Redeemer: if these could read the Holy Scriptures of the New Testament in the quiet time of holidays, their faith in the simple doctrines from the mouth of Jesus Christ would, by the mercy of

their Saviour, be thereby enlivened; and the Lord's gifts in the Holy Spirit be quickened in them. They would hear the voice of the Father in their inward part, which leads them to their Saviour, of which Christ saith: 'They shall be all taught of God; and whosoever hath learned of the Father, and receiveth it, cometh unto me.'

"From these considerations has arisen, in the minds of some clergymen, a wish to set on foot a cheap German edition of the New Testament, for the use of many pious Christians, the Repository thereof to be at Ratisbon, in the Ecclesiastical Seminary, as a central place in Germany.

"I hereby give this intelligence to some known confessors of Christ, with a request that they will consider the matter before the Lord, recommend it to him in prayer; and if he is pleased to afford them any opportunity to contribute in any way toward it, that they will not neglect it. Christian poverty and love have accomplished greater things in the world than the power and riches of the world could do.

"O Lord! Redeemer of our souls! Shepherd of the small despised flock! do with this work as may please thee. Thy kingdom proceeds an incessant pace in a still small way, and those who oppose it can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people. If it please thee, let thy holy history, the history of thy childhood, of thy ministry, of thy suffering, and of the victory of the Holy Spirit in the apostles and firstlings of the Christian Church, come into the hands of thy little ones for their comfort and confirmation."

Extract of a Letter from a respectable Lutheran Minister in Esthonia.

"As you made some inquiries respecting the state of the Bible in the Russian Empire, permit me now to return you the following answer:—

"Among the poorer classes of our countrymen the Holy Scriptures are so scarce, that perhaps out of 100 families hardly five will be found in possession of a Bible or New Testament.

"The scarcer Bibles are, the more diligently they are read by the people when they can obtain them.

"Throughout the whole province of Esthonia there is a great want of Bibles, chiefly among the Swedish and Esthonian peasants.

"There is in general neither a public

nor private institution for the express purpose of relieving this want by a gratuitous or cheap distribution of Bibles, except a few small legacies, which have been left to some churches for supplying the schools with Bibles.

"Many, who are destitute of the Bible, express a great desire after this treasure, which desire is increased, when they find it in the possession of others."

"I have not a moment's doubt, that here a Society of respectable Clergymen and other pious Christians might be formed for the express purpose of spreading the Bible more generally."

"I feel the less hesitation in saying that such a Society might be established, because among the 50 or 60 clergymen in this country, as also among the private gentlemen in Lapponia, several are known to me as men who feel the most lively interest in enlightening the mind, and ameliorating the state and condition, of their fellow-creatures, by faith in Christ.

"Permit me now, reverend and dear Sir, to accompany this information with a humble petition to the British and Foreign Bible Society kindly to remember the 50 country parishes in Esthonia, which contain at least 15,000 families, and to assist them with a pecuniary aid, in order that the whole Bible, or at least a part of it, may be gratuitously or cheaply distributed to the many indigent persons who are at present destitute of this treasure."

"In the mean while I shall endeavour to form a Bible Society in our parts; and should it please the British and Foreign Bible Society to lend us their generous aid in procuring a fund for such an institution, I have not a moment's doubt, that many gentlemen in our parts would thereby be excited to take an active part in such a benevolent design."

Extract of a Letter from a Clergyman in Alsace.

"Before the revolution, I never gave any Bibles to the Roman Catholics with my own hands, but always through those of my parishioners; since the revolution, I have more freedom, so that I may even let the Roman Catholics take the sacrament in our church, which has often happened. Now the priests excite a suspicion of the Swiss Bibles, so that many of their people do not know what to do about them. I am, however, in hope soon to procure some of the Protestant Bibles, which are now printing at Paris. About a fortnight ago, I had the unexpected pleasure of an

emigrant expriest accepting, with thanks, a Parisian New Testament. I wrote him, I should readily offer him a whole Bible, had I any other than a Swiss edition, which might appear to him suspicious, though it was so to none who examined it by the original. He replied, he would thankfully accept it. At last he came to me in person, and also took a German Bible and some other German books, having learnt German during his emigration.

"I beg leave to add, that many French gentlemen of respectability have accepted Bibles from me with apparent sincere joy; and lately a lady came several leagues on horseback in order to request one of me."

*Extract of a Letter from ——— Esq.
Agent for Prisoners.*

"I beg to acknowledge the receipt of your letters of the 1st of February, and 11th of March: the first accompanied by a packet containing 20 Testaments in the French language, which have been distributed among the French prisoners at this depôt; and I have the satisfaction of making known, that they have been thankfully received; that to all appearance a very proper use is made of so valuable a gift; and that a further supply, if convenient, will be received by them with gratitude.

"By your letter of the 11th ult. I have received the packet containing 100 copies of the Gospel of St. Matthew in the Spanish language, which have also been distributed among the Spaniards. They also seem to be grateful for so much attention

paid to them. The mode in which they are distributed is as follows: We generally class the prisoners six in a mess; the most intelligent person of that number has it in charge to make the contents of the book known to his companions, which, I trust, will have the desired effect."

Extract of a Letter from a respectable Correspondent.

"The state of the Highlands of Scotland for want of Bibles in the Gaelic language is very deplorable. Very few families have got a whole Bible; and the number of those who have got one volume does not exceed one in forty, and in many places not so many. Indeed the whole Bible sells at such a price, that very few poor families can have it; nor is it now easily to be procured at any price.

"A friend who has every means of acquiring accurate information on this head, thus writes: 'With respect to your inquiry about the number of Gaelic Bibles, I am sorry to tell you, that, from any thing I could learn, there are not forty Gaelic Bibles in all the districts through which I have travelled, which, I think, consists of about 700 miles. In Sky alone, where there are about 15,000 souls, there is not one Gaelic Bible; and, till of late, there were not above two schools in all the island. Oh! what multitudes are perishing in our native country for lack of knowledge.'

"All the Western Islands are nearly in the same deplorable condition."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE aspect of the European Continent has undergone some very material changes since we closed our last number. Our readers will recollect that the French Gazette had officially notified the restoration of peace between France and Russia. Under the depressing influence of this intelligence, the Emperor of Germany yielded to what appeared to him the imperious necessity of his circumstances, and formally renounced his title to the imperial crown of Germany, acknowledging at the same time the confederation of the Rhine. This humiliating instrument had scarcely met the public eye, when the return of a courier from Peterburgh restored the Emperor Alexander to the place which he had

held in the esteem of Europe, by announcing his refusal to ratify the treaty concluded by D'Oubril at Paris, both as being disgraceful in itself and injurious to the interests of Europe, and as being contrary to the letter and spirit of his instructions. The treaty has since been published. It contains an acknowledgment of the validity of all the changes which Bonaparte has effected in the commonwealth of Europe, and an agreement to give up Cattaro, and reduce the Russian force in the Mediterranean to 4,000 men, and to withdraw even these at the bidding of France. The Russian Monarch's refusal to ratify these shameful concessions has been accompanied with the utmost activity in pressing forward his new levies, which, it is said, will raise his armies to

600,000 men. Encouraged by this manly conduct on the part of Alexander, and alarmed by the continually progressive encroachments of Bonaparte both on his territory and independence, and perhaps also by some fresh requisition not yet known to the public, the king of Prussia has suddenly and unexpectedly assumed a warlike aspect, and the most strenuous efforts are making by him to be prepared for the dreadful alternative to which he is likely to be reduced, of contending with the overgrown power of France for his capital, if not for his crown. The preparations of Saxony and Hesse appear to be equally active. And Austria, though more silently yet probably no less sufficiently, is pursuing measures which may put it in her power to avail herself of any opportunity of recovering her power and consequence. It has been reported that Bonaparte, in consequence of these movements, has declared war against Prussia. That report is probably premature. He appears, however, to have countermanded the return of his troops from Germany.

This state of things producing a community of interest between Prussia and Sweden, has naturally produced a compromise of their late dispute. The duchy of Lauenburgh which the Swedish troops had been forced to evacuate, has been restored to their occupancy; and its ancient administration have resumed their functions in the name of his Britannic Majesty. In consequence of this arrangement which removed the immediate cause of hostilities between the two powers, the blockade of the Prussian ports has been raised by Sweden, and the embargo taken off all Prussian vessels. Sweden may therefore be expected to join cordially in any new confederacy which may be formed against France.

While these important events have been passing in the North of Europe, events of a character probably not less important, certainly of a kind not less interesting to British bosoms, have occurred in the South. A British force under General Sir John Stuart, amounting to about 4,500 men, landed in Calabria, about the end of June. General Regnier advanced for the purpose of attacking and defeating them. The attack, however, was anticipated by our troops; and although the French force consisted of 7,000 men, and was most advantageously posted, yet the attack terminated, after a short but desperate struggle, in its total defeat. The particulars are thus related by Sir John Stuart. "After some loose firing of the flankers to cover

the developements of the two armies, by nine o'clock in the morning (4th July) the opposing fronts were warmly engaged, when the prowess of the rival nations seemed now fairly to be at trial before the world, and the superiority was greatly and gloriously decided to be our own. The corps which formed the right of the advanced line was the battalion of light infantry commanded by Lieut Col. Kemp, consisting of the light of the 20th, 27th, 35th, 58th, 61st, 81st, and Wallerville's, together with 150 chosen battalion men of the 55th under Major Robinson. Directly opposed to them was the favourite French regiment 1er. legere. The two corps at the distance of about 100 yards fired reciprocally a few rounds, when, as if by mutual agreement, the firing was suspended, and in close compact order, and awful silence, they advanced towards each other till their bayonets began to cross. At this momentous crisis the enemy became appalled. They broke, and endeavoured to fly, but it was too late: they were overtaken with the most dreadful slaughter."—"The enemy fled with dismay and disorder, leaving the plain covered with their dead and wounded." The left wing were equally successful, and an attempt made by the enemy to recover the day on that quarter was entirely discomfited. Our loss on this occasion was small compared with the magnitude of the victory. It consisted of one officer, three serjeants, and 41 men killed; 11 officers, eight serjeants, and 233 men wounded. The loss of the enemy, in the engagement and subsequent pursuit, is estimated to have amounted in killed, wounded, and prisoners, to be between five and 6,000 men. And the effect has been, that both Calabrias have been delivered, for a time at least, from the French yoke. Cotrone, which was their principal depôt, where they had also been collecting the stores and ordnance necessary for the invasion of Sicily, surrendered on the 29th of July. A proclamation of the king of Naples has constituted General Stuart his vicegerent in Italy, a trust which that brave officer has well earned, and which he has employed in endeavouring to alleviate the horrors of the species of warfare which has raged in Calabria, and which, on the part of the French, and after their example, on the part of the Calabrian peasantry, has consisted in indiscriminate pillage, conflagration, and massacre.

It is impossible for a Christian to contemplate the transactions which we have now recorded, without emotions of deep re-

gret and lively commiseration. And yet, impressed as we are with the goodness of the cause in which we have unsheathed the sword, there are views in which they may justly excite feelings of gratitude to the great Disposer of all events; who, in blessing his Majesty's arms by *land* with so signal a victory, has probably done more for the security of our highly favoured island, than any additional naval success could have done. The event of the battle of Maida must convince Bonaparte that whatever success may have attended the French when opposed to other forces, they are not invincible when they have to contend with the valour with which it has pleased the Almighty to nerve the hearts of British soldiers, and the skill which he has bestowed on those who lead them on to battle. Is less heroism, than the plains of Maida have witnessed, to be expected from us, in case we should have to combat on our own soil, and under the full influence of all those heart-stirring considerations, which the names of mother, wife, and children, which the idea of our liberty, our laws, our social comforts, our religious privileges, are calculated to inspire? Let us be true to our God, and our God, who hath hitherto so signally aided and supported us, will not desert us in the hour of our need.

Lord St. Vincent, with a squadron of men of war, has suddenly appeared in the Tagus, and diffused a very general alarm throughout Lisbon. The precise object of his mission to that place is not known: but it is presumed to respect its security from some menaced attempt of the French.

One of the first acts of the reign of king Louis has been to suppress the paper called the *Amsterdam Evening Journal*, and to prohibit the conductor of it from being henceforth employed in any periodical work. This has been done by the mere *fiat* of Louis. The reason assigned for it is his having pretended to write from authority, and having spoken on a certain day in July, in a light and unjustifiable manner, of governments with which Holland is at peace. It is at the same time declared to be unlawful to speak in the name of the sovereign, or to censure different governments, otherwise than in speech, and that entirely within the domestic circle. All who break this law shall be punished as open disturbers of the public peace, and transgressors of their duties to their sovereign.

MALTA.

On the 13th of July a magazine at Barmola, opposite to La Valetti, blew up with

a dreadful explosion. About 370 barrels of gunpowder, and about 1,600 shells, caught fire, and the consequent destruction, as might be expected, was dreadful. The adjacent houses, though built of stone, and immensely thick, were thrown into ruins, and about 1,300 persons are supposed to have perished, or to be dreadfully maimed. Immense stones were thrown to a great distance, and did considerable injury to the shipping in the harbour.

BUENOS AYRES.

Accounts have been received of the capture of this colony by his Majesty's forces under Major General Beresford and Commodore Sir Home Popham, on the 27th of June last. The number of men employed on this expedition, did not exceed 1,500; yet, although the force opposed to them was much greater, the conquest was achieved with very little difficulty, and with the loss of only one man killed, and ten or eleven wounded. By the terms granted to the colony, all *bona fide* property of individuals, Churches, &c. is to remain unmolested, the public archives to be preserved, the taxes to be collected for the present as formerly, the Catholic religion to be respected, the coasting vessels (of which there appear to have been 180 from 150 tons and downwards, valued at a million and a half of dollars) to be given up to their owners, and all public property to be delivered to the captors. These terms, which were voluntarily conceded on the part of the captors, are stated to have had a great effect in impressing on the minds of the inhabitants a high sense of the generosity and humanity of the British Character. The public treasure which had been taken, is stated to have amounted to upwards of a million and a half of dollars. Since the intelligence of this capture has arrived, an order of council has been issued, placing the commerce between this newly acquired colony and Great Britain, on the same footing as the trade of our other West India colonies, and reducing the duties on imports (German linens excepted) from $34\frac{1}{2}$ per cent. ad valorem (the amount of the Spanish duties) to $12\frac{1}{2}$ per cent. We were happy to find that the order of council strictly prohibits the importing of any slaves for sale into Buenos Ayres, or any of its dependencies, under pain of the forfeiture of all such slaves, together with the vessels and their cargoes from which such slaves were landed. We regard this prohibition as a satisfactory proof of the consistent attachment of his Majesty's present ministers to those sound principles by which they have uni-

formerly professed to be influenced, in their conduct with respect to the African Slave Trade; and therefore as a strong ground for anticipating a favourable result from the promised agitation of that question in the ensuing session of parliament.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The negotiations with France are not yet (Sept. 27), brought to a close, although the general sentiment seems to be that they cannot long continue. The state of things on the Continent of Europe, seems to discourage the hope of peace at present.

The meeting of parliament, it is supposed, will not take place till November. It has been prorogued from the 9th to the 29th of October.

The lamented death of Mr. Fox, which took place on the 13th instant*, has necessarily occasioned some changes in the Cabinet. Lord Howick (Mr. Grey) is appointed Secretary of State for Foreign Affairs; Mr. THOMAS GRENVILLE succeeds Lord Howick at the Admiralty; Earl FITZWILLIAM gives up the Presidency of the Council on account of his infirm state of health, and his place is to be filled by Lord SIDMOUTH; Lord HOLLAND succeeds Lord SIDMOUTH as Lord Privy Seal. The President of the Board of Control is not yet named.

* This event it is our intention to notice in our next number, with more particularity than our limits will now permit us to do.

Dr. Warburton has been promoted to the Bishoprick of Limerick, with the united Bishoprick of Ardfert and Aghadoe.

NAVAL INTELLIGENCE.

Jerome Bonaparte has contrived to elude all the squadrons which were sent in pursuit of him, and to effect his escape into a French port. He parted from the rest of his squadron soon after leaving the West Indies, and in his way home fell in with the Quebec convoy, six of which he captured. He was chased for a considerable time by an English 80 gun ship, which had already come within cannon shot, when the unfortunate loss of a mast obliged the English vessel to give over the chase. No certain account has yet been received of the fate of the other ships of Jerome's squadron. The *Moniteur* has published a flaming bulletin of the successes which have crowned the cruise of this future Admiral of France, who seems to be completely reinstated in his brother's imperial favour. He has been created a prince of the blood since his return.

Our China and Jamaica fleets have arrived safely in this country.

The Leeward Island fleet consisting of near 300 sail has reached the Channel.

ECCLESIASTICAL PREFERMENTS.

Rev. Israel Lewis, M. A. vicar of Long Ashton, &c. co. Somerset, Foxcote R. near Bath; and the Rev. Frederick Gardiner, Comhays R. also near Bath; both *vice* Mereweather, dec.

Rev. Thomas Oswell, first portion of Westbury R. co. Salop, *vice* Pyefinch, dec.

Rev. William Hutchinson, M. A. Morthoe V. Devon, *vice* Vye, resigned.

Rev. P. Du Val, Aufrere, Eccles. St. Mary next the Sea R.

Rev. George De Hague, B. D. Little Wilbraham R. and Rev. John Hewitt, B. D. Granchester V. both co. Cambridge, and both *vice* Batts, dec.

DISPENSATION.

Rev. J. Chartres, M. A. master of the free grammar-school of Atherstone, co. Warwick, to hold West Haddon V. co. Northampton, with Godmanchester V. co. Huntingdon.

OBITUARY.

SEPT. 12. At Brighton, the Right Hon. Lord THURLOW.

At Fleet, Lincolnshire, the Rev. JAMES ASHLEY, rector of that parish.

At Cheam in Surrey, in his 31st year, the Rev. JONATHAN PAYNE, minister of Dartmouth chapel, Blackheath, and afternoon lecturer of St. Ann's, Blackfriars.

The Rev. JOHN WEDDRED, vicar of St. John the Baptist, Peterborough, and minor canon of the cathedral.

The Rev. JOHN HUTTON, B. D. vicar of Burton in Kendal.

In his 73d year, the Rev. JOHN PHELPS, rector of Criston, near Axbridge, and curate of Hutton.

In his 71st year, the Rev. T. GREAVES, rector of Broughton Astley, Leicestershire.

At Cambridge, in his 72d year, the Rev. JAMES GOODWIN, vicar of Lewesden, Northamptonshire.

In his 43d year, the Rev. JOHN WEATHERHEAD, late of St. John's College, Cambridge.

The Rev. WM WINDSOR FITZ-THOMAS, rector of Arrow and Bewdesette, Warwickshire.

The Rev. JOHN HOLDEN, fellow and tutor of Sydney College. His death was caused by a fall from his horse.

Miss BIDDULPH, eldest daughter of the Rev. T. Biddulph, minister of St. James', Bristol.

At the Hotwells, aged 18, Miss FRANCES PRATT, daughter of the Rev. J. S. Pratt.

Aug. 24. Mrs. ESTHER CUTHBERT, relict of the late Rev. E. Cuthbert, rector of Bulpham, Essex, and joint minister of Long Acre Chapel.

Sept. 7. The infant daughter of the Rev. J. W. Cunningham, Ockham, Surrey.

Rev. Mr. METCALF, of Thorp, near Leeds.

Rev. HENRY ROGER DRUMMOND, M. A. rector of Fawley, Hants.

Rev. WILLIAM EDMISTON, many years curate and lecturer of St. Andrew Under-shaft.

At Wooten-under-edge, Dorsetshire, a fine child, named JOSEPH PINEL, 16 months old, was suffocated by a raisin which stuck in his throat, and caused instant death.

Mr. BENJAMIN BROWN, a clerk in the employ of Mr. Crawley, of Broad Street, Bristol. While in the act of coughing, he broke a blood vessel, and expired immediately.

ANSWERS TO CORRESPONDENTS.

WE have been under the unavoidable necessity of postponing the continuation of the Review of Bate's Christian Politics till next month.

R. S. ; S. E. ; C. X. B. K. ; VIGIL ; M. T. H. ; will find a place.

CAROLUS ; CANDIDUS ; P. Th. ; J. S. S. ; and J. A. are received.

We thank J. S. T. for his hints.

We highly respect the conscientiousness of ACADEMICUS, and shall be glad to assist him in deciding on the course which it becomes one in his circumstances to pursue. We shall probably notice his letter in our next number.

We have received the second letter of Colonel S——. It has not produced any change in the sentiments which we formerly expressed. We can assure him of the perfect accuracy of what respects the Eulogy, the only point on which there seems to be a variance of opinion.

NULLUS can hardly have bestowed common attention on the note to which he refers (p. 229), or he would have seen that we do not proscribe the term "vile affections," when applied to its appropriate objects ; but only blame the use of it when applied to warmth of temper, or to sins of a different class from those to which the Scriptures refer, when they use that term.

ERRATA in the present Number.

P. 544, col. 1. l. 9, dele *is*.

————— 25, for *action* read *actions*.

————— col. 2, l. 17 from bottom, for *account* read *amount*.

P. 545, col. 2, l. 6 from bottom, for *one* read *our*.

P. 573, col. 1, l. 12 from bottom, for *us* read *me*.

————— col. 2, l. 20 from bottom, for *we* read *I*.